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CLOCK STRUCK TWO,

AND

CHRISTIAN SPIRITUALIST:

BEING

A REVIEW OF THE REVIEWERS OF THE "CLOCK STRUCK ONE," CHARGES, ETC., WITH RECENT INVESTIGATIONS OF SPIRITUALISM.

BY

SAMUEL WATSON.

1879
CITY OF WASHINGTON

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TO THE PUBLIC.

I have, of my own accord, transferred this work to those enterprising publishers, Messrs. Boyle & Chapman. This I do for two reasons—1st, To avoid any suspicion that I am making money out of what I have written on this subject. 2nd, I have neither the time nor the disposition to devote to the sale of any thing.

I have, however, purchased of them fifty dollars' worth for gratuitous distribution among the preachers and personal friends. I will sell none.

Some have said I was making a great deal of money out of the Clock Struck One. There is no truth in such a statement. I sold them to book-men at cost.

Messrs. Boyle & Chapman have about all that are left, to whom orders should be sent for them.

SAM'L WATSON.

THE CLOCK STRUCK TWO.

CHAPTER I.

DR. JONES' REVIEW.

Last summer I published a book entitled THE CLOCK STRUCK ONE, AND CHRISTIAN SPIRITUALIST. It was noticed and reviewed by the religious and secular press. There was, of course, a diversity of opinion in regard to it. This I knew would be the case, as each would view it from their own standpoint. I have not published a line in defense of myself or the book, and but for recent events, with which the public are familiar, I should perhaps have still maintained silence. It is due to myself, as well as to this community, in which I have lived over thirty-three years, that I should review the reviewers, and give my candid opinion of the whole subject. There are usually two sides to most questions, and truth is generally found between two extremes.

The editor of the *Appeal* expresses the truth, when, speaking relative to my views given him in our interview, he says:

"His spiritualism, in justice to him, we are bound to state, is not what is commonly denominated spiritism, but a Christian belief in spirits, which he holds to be in accordance with the

Scriptures, and also in accordance with the views of Wesley and Clarke, the great exponents of the teachings of the Methodist Church."

Dr. Guilford Jones has reviewed the book, in a pamphlet of forty-eight pages. One of the first errors he commits is in calling it a "new religion." The heading of his first chapter is, "A new gospel." He says "the book claims to be a revelation. Then the deliverence of the book and its teachings are to be received as of equal authority with the older records of God's revelation." If there is any thing in the book to justify such assertion, I have been utterly incapable of discerning it. No such thought ever entered my mind in regard to it; nor can I conceive how any one reading it could have come to such a conclusion, until I read it in his review. It seems to me that Dr. Jones owed it to himself, as well as to his readers, to have pointed out something in the book itself from which such an inference could be legitimately drawn. I think it is an unwarrantable assumption, without the slightest foundation in truth, for such a declaration to be made.

I gave a faithful synopsis of the investigations made in this city in 1855, by twelve persons, all of whom were members of Protestant Churches but three, who were skeptical. These three professed to have been converted from their skepticism by the investigations which we made. They acknowledged that what they had seen and heard there, had made them firm believers in the divine authenticity of the Bible, which they then received as the only infallible guide to man. If there is any one point more carefully guarded than others, it is this—that while I admit the phenomena, and most sincerely believe that the spirits of the departed can, and do communicate with mortals, yet these communications make no claim to be revelations in

the sense of the "older records of God's revelation." No intimation of any thing of that nature was ever given us at any time—but just the reverse. They professed to be fallible—liable to err, and be mistaken in regard to many things. They simply gave us their views from the standpoint that they occupied—warning us against evil spirits, who might lead us into error.

There are several of those persons now living in the city who occupy as high social position and maintain as good standing in the different churches to which they belong as any others. They have borne their testimony to the truthfulness of the statements given in the book since its publication, but none of us ever thought of any "revelation," only from persons like ourselves, who had left the natural and passed over to the spiritual intermediate state of being. I say on page 90:

"I propose to give some of the teachings of 'Mystery,' and from other sources, corroborating the same general principles, leaving each one to exercise his own judgment as to the reliability of all that has been or may be written. I give it, not as my own, but merely as the teachings of what purported to have come from the spirit-land. We were often told to reject everything as coming from lying, deceiving spirits, that was not in spirit sustained by the Bible." . . . 'He said there was a diversity of opinion in the spiritual world, as well as here, in regard to the true character and mission of Christ—that those who were infidels here carried their opinions with them into the spiritual world, and entertained and propagated them until they were better informed—that what we call death does not change a man's character nor his opinions, and that we should not believe anything coming from that source any sooner than we would from any one here, but to try all by the infallible Word of God. The Bible is the only rock on which we should build our hopes of happiness when we pass from this into the other state of existence, to receive the full reward according to our works.'"

I ask the candid reader, does that look like claiming authority for a "new revelation" or "new religion?"

As to the Doctor's compliments, and my being a "clever man," "a truthful man," "and one that has held honorable rank among us," I have nothing to say. If a residence in this city and vicinity as long as I have been here does not fix my reputation, nothing that can be written now of that character can affect it. I will remark, however, that I not only entertained the opinions promulgated in that book, but they were published in the religious as well as secular papers over seventeen years ago. This was well known before I was first elected by the Memphis Conference; and then by General Conference, representing the whole Methodist Episcopal Church, South, as the editor of the Memphis *Christian Advocate.* How I filled this "honorable" position does not become me to speak. I never professed to be anything but a plain, honest Methodist preacher, then or now. Suffice it to say, I was continued by the General Conference editor of that organ of the church for many years. I was then placed on the Memphis District as Presiding Elder, and was continued on there four years, which is as long as the discipline of the church would admit. I am now editing a paper by the appointment of our Bishops first, then by the election of the General Conference which met in this city in 1870, and then by the unanimous election of the Colored Methodist Episcopal Church of America. This is the most difficult and delicate official position I ever filled. In all of these relations I have never heard of one word that I wrote, or preached anything that was not in accordance with the Scriptures and the doctrines of the church, until THE CLOCK STRUCK ONE made its appearance. Then the waters were troubled. The *Western Methodist* fired a

"broadside" at it; Dr. Jones gave two lengthy articles in that paper respecting it; the paper was not sufficient, he must review it in a pamphlet. Next comes the District Conference resolution, and finally the Annual Conference action in regard to it. I have "kept silence" until patience and forbearance have ceased to be virtues. Now I hope the smoke of battle has blown over, and we can all look at the question fairly and dispassionately.

I ask my friends and the public to bear with me while I give them my honest convictions of what I believe to be the truth. Dr. Jones says "the prestige of the Methodist Church is to some extent tackled on to the book." I reply to this by simply quoting from the last page of what was written before going to New York:

"Having now given my honest views of what I believe to be the truth, I wish it to be distinctly understood that I represent no one but myself. No sect, party or church, is in any sense responsible for what I have written."

Dr. Jones has wholly misapprehended me if he supposed I desired to attach the least importance to the book by any antecedents of mine. These amount to just nothing when compared with the momentous truths I wished to impress upon the readers of the book. All official positions sink into utter insignificance compared to vital principle and sacred truth as involved in the discussion of this question.

Again, he says, "The world will hold us responsible for it, for whatever evil it may produce unless we strike it down." I have never claimed to be in harmony with the opinions of some in the church respecting spirit manifestations. I knew I was not, hence I wished all to understand that no one was responsible but myself. Dr. Jones and others, may attempt "to strike it down," but the great and

glorious truth, that the spirits of the departed do visit earth and communicate in various ways with those whom they have left behind, still remains. "The world will move notwithstanding," said one. What I claim is, that Mr. John Wesley, the founder of the Methodist Church, did fully believe that the spirits of persons who had lived here had returned and identified themselves to their friends on earth. If the reader has any doubt on this subject, he should read "The Wesley Family," by Dr. Adam Clarke. He cannot question the belief of those distinguished divines. Then let him read Mr. Wesley's Journal, and he will soon ascertain what was Mr. Wesley's belief by the numerous cases he gives upon the "best human testimony." I will make an extract from the London edition of his works, vol. 4, page 358. He says:

"I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it. I owe them no such service. I take knowledge that these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation, in direct opposition, not only to the Bible, but the suffrage of the wisest and best of men, in all ages and nations. They well know, (whether Christians know it or not,) that the giving up these things is in effect giving up the Bible. And they know, on the other hand, that if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air—deism, atheism, materialism—falls to the ground. I know no reason, therefore, why we should suffer even this weapon to be wrested out of our hands. Indeed, there are numerous arguments besides which abundantly confute their vain imaginations. But we need not be hooted out of one; neither reason or religion requires this."

Mr. Wesley gives in his Journal, an interview he had with the Indians when he came over to Georgia, in July, 1736. He says they told him:

"We talk of them and to them at home and abroad, in peace and in war, before and after we fight; and, indeed, whenever and wherever we meet together."

Again, he says:

"Meeting with a Frenchman, of New Orleans, on the Mississippi, who lived several months among the Chickasaws, he gave us a full and particular account of many things which had been variously related. And hence he could not but remark what is the religion of nature, properly so-called, or that which flows from natural reason unassisted by revelation; and that even in those who have the knowledge of many truths, and who converse with their beloved ones day and night."

I copy from Wesley's Journal, page 364, what he states on the best human testimony:

A little before Michaelmas day, 1763, my brother, who was a good young man, went to sea. The day after Michaelmas day, about midnight, I saw him stand at my bedside surrounded with a glorious light and looking earnestly at me. That night the ship on which he sailed, split on a rock, and all the crew were drowned.

"On the 9th of April, 1767, about midnight, I was lying awake, and saw my brother John standing by my bedside, just at the time he died in Jamaica."

Mr. Wesley says, in a foot-note, "So a spirit finds no difficulty in traveling three or four thousand miles in a moment."

Page 369:

"On Friday, July 3d, I was sitting at dinner, when I thought I heard some one coming along the passage. I looked about, and saw my aunt, Margaret Scott, of Newcastle, standing at my back. On Saturday, I had a letter informing me that she died that day."

I could give many pages from Mr. Wesley, showing his belief in these things, but it is unnecessary. I think I have given sufficient to show his belief to be in harmony

with similar cases which have occurred in our midst, published in THE CLOCK STRUCK ONE.

Dr. Jones inquires about the "nature of the soil in which those evergreens and rose-vines grow." Never having visited that country, I am not able to inform him. We read in the Bible of trees, flowers, etc., but are not told of the nature of the soil in which they grow. I presume the soil is adapted to produce whatever is necessary to conduce to the happiness of the inhabitants of that paradise mentioned as the abode of the good. Such inquiries may serve to amuse some of his readers, but have nothing to do with the great questions under consideration. He says there are two falsehoods in what "is represented" as coming from Gen. Rivers—one about his parents; the other, his having lost his life by the war. There is certainly scriptural authority for calling others parents besides the father and mother. His brother informed me as I returned through Louisville that he belonged to a company which, though not in the regular army, were in the service of their country. I know he died in Memphis, for I visited him on his death-bed at the Gayoso. While at the Conference, held at Somerville recently, I accidentally met with his mother at the house of a friend. She informed me that her son had appeared to her in a vision or dream, and explained those supposed discrepancies satisfactorily. She mentioned one that Dr. Jones has overlooked—the "W" in his name. She told me that he said to her, "Mother, you think it strange that I put W to my name in Brother Watson's book. Do you not remember that in my boyhood, I always signed my name that way? Look up some of my old copy books, where you will find it." The old lady said she had not thought of it for twenty years.

If there have been "falsehoods" written by any one, it is as I have often said, that truth and error are mixed up together. The maxim, "If false in one, it is false in all," will not apply to these things. Neither the book or the communications claim to be inspired.

Let us try Brother Jones' "maxim" by the last two lines of this communication: "My sister, Mrs. Scruggs, says, tell her daughter, Mollie Horton, that her darling Mina is safe and happy." I did not know for weeks after that Mollie Horton ever had a child, or if she had, its name, or whether it was living or dead. They reside near to Brother Jones, and I presume he knows that the things stated are true to the letter. Do the supposed discrepancies make those facts false? Is that "*good logic*," Doctor?

Dr. Jones asserts that "These bodies were special creations made for the occasion, and passed away when the occasion was served." There is no authority that I have ever seen for such an assumption. Such explanations would, I think, destroy the credibility of Biblical history. Again he says, speaking of the man that appeared to the wife of Manoah, "the sacred writer does not call him a man, but the Angel of the Lord." Is this so? Does not Manoah ask, "Art thou the man that appeared unto the woman? And he answered, I am." Which are we to believe? The individual says "I am" the man—the reviewer says his body was created for those special occasions on which he appeared to that family.

Dr. Jones says:

"That the spirits of departed saints—not of bad persons—may come to our world; that they may be sent as angels I believe possible; but that they become visible, or give tangible or audible signs without direct aid from God, I consider unscriptural and unreasonable."

In this I think the Doctor's opinion is at variance with the Scriptures and Mr. Wesley, as will be seen from the quotations I have given from him.

Dr. Adam Clarke says:

"I believe that any of these spirits may, according to the order of God in the laws of their place of residence, have intercourse with this world and become visible to mortals."

Dr. Clarke is regarded as the most learned commentator that has ever written on the Scriptures. Doctors, however, will differ. I believe with Dr. Clarke. Dr. Jones admits that Wesley and Clarke believed in these things; but "they were fallible men—their opinions are not revelations. Wesley believed the whole animal creation would be raised from the dead. We do not so believe." "There is more learning now than they had." I will not stop to argue the question as to whose opinions are worthy of superior authority, or who had the most learning. I have been taught from my childhood to regard Mr. Wesley and Dr. Clarke as the highest human authority, at least by the Methodist preachers.

Our reviewer seems to attach great importance to some questions I asked, thus:

"Is there not a necessity for something more tangible than the world has had of immortality? Is it not true that the pursuit of science has a materializing influence over a large portion of those engaged in such studies? Does not the human mind require to be moved by far different powers than those which rule the world of thought at the present time? Science tends to make men selfish and calculating, while religious dogmatism takes them further and further from the true and simple grounds of faith. Is there not a necessity for a return, on the part of the churches, to the belief of the earliest Christians in direct and undisputed spirit communion, and that it should not be regarded as at all miraculous in its nature, but a matter of ordinary experience and

the sure evidence of religious faith? The world confesses to the same thing on every side."

The expression of these sentiments forms the basis of the most serious objection to the book. They say I convey the idea that the Bible is not sufficient to convince mankind of immortality. I believe that those who believe and obey its precepts have the strongest evidence of its truth. They "know" in whom they have believed. They have self-evidence in their own consciousness of its truth. But what is the present condition, and what do facts testify upon this subject? Let us look this question fairly in the face.

To say nothing of the countless millions who have never heard of the Bible, is there not a large proportion of the scientific men of the present age who demand something "more tangible" than they have had to demonstrate that there is a state of being after the death of the body? Look at the land of Luther, the father of the Reformation, and you behold an intelligent, learned, scientific nation of materialistic infidels. There are multiplied thousands in our own country, many of them in our midst, and some in our churches, who are skeptical in regard to a future mode of existence. One well established fact of the return of those who are known to have passed away, would be such ocular demonstration as many persons so anxiously desire. Hence Mr. Wesley says with one case, "deism, atheism, materialism falls to the ground." It was to that large, intellectual, scientific class who have not been brought under the influence of the Bible that I referred, and not to those who believe, and by happy experience know that light, life and immortality have been brought to light by the gospel. But this gospel has not yet been preached to all nations, nor all the people of any nation.

To those who, with Job, know that their Redeemer liveth, and with St. John know that they have passed from death to life, their case is altogether different. They do not need that "tangible" evidence to which I referred. The Spirit itself beareth witness with their spirits that they are born of God. They have an inward consciousness of their acceptance with their Maker. They feel that they stand upon the moveless Rock of Ages, and "rejoice in hope of the glory of God."

I am surprised that any one who has ever read the book could entertain such an opinion as to its teaching. There was a large class of mankind that I had in my mind's eye at the time, and it is that class that I mainly expected to benefit by what I wrote. I do believe they need "more tangible evidence of immortality," and as fully believe they can and will get it through these manifestations, if they will seek it honestly and perseveringly.

Dr. Jones says, "If his own faith remains unshaken in the Gospel that brought life and immortality to light, why should he doubt or deny its sufficiency for others?" I simply refer to what Dr. Jones knows full well, that "facts and figures do not lie," and these abundantly testify that the scientific world now demands something more tangible and demonstrative than they have yet found to convince them of any existence beyond the grave. I repeat what he quotes from the book: "I know that faith is powerful in its influence on the soul, but the time has come when even faith must be strengthened and reinforced by actual knowledge." The disciples who witnessed the miracles of the Savior—who saw him make the sunlight flash upon the sightless eyes, unstop the ears of the deaf, walk upon the water, rebuke the raging storm, and raise the dead—felt the need of their faith being strengthened, and prayed,

"Lord, increase our faith." Their faith seemed to have failed them in the hour of trial. They all forsook their Master except John. Peter, following at a distance, denied him; and in three or four days after his crucifixion they had gone to their former occupations. They said, "We trusted that it had been he which should have redeemed Israel." After his burial they believed all was lost. But after the resurrection, when Christ appeared to them in the room, and demonstrated beyond the possibility of doubt his personal identity, and eight days after, when Thomas was told to reach hither his hand and thrust it into his side, and after frequent interviews for forty days he went up, and a cloud received him out of their sight, then they had "tangible" demonstration of the divinity of Christ; and all but one sealed the truth of their sincerity with their own blood.

From this I argue if human nature is the same in all ages, then this age needs and must have something more than it has before the millenium will come. My honest conviction is that this will be granted to all. I cannot better express myself than I have on pages 77 and 78:

"Having proven, as I think, that the doctrine of intercourse between the natural and spiritual world is clearly taught in the Bible under every dispensation, and having shown it to have been the belief of the early Christians, as well as the churches of the present time, the question now is, Can it be demonstrated that communications are now being made? I take the affirmative of this question. It is, as I conceive, but one step further than the universal belief of the church in all ages. Before giving the reasons for my belief, it may be well to inquire, Is there not a necessity for something more tangible than the world has had of immortality? Is it not true that the pursuit of science has a materializing influence over a large portion of those who are engaged in such studies? Does not the human mind require to

be moved by far different powers than those which rule the world of thought at the present time? Science tends to make men selfish and calculating, while religious dogmatism takes them further and further from the true and simple grounds of faith. Is there not a necessity for a return, on the part of the churches, to the belief of the earliest Christians in direct and undisputed spirit communion, and that it should not be regarded as at all miraculous in its nature, but a matter of ordinary experience and the sure evidence of religious faith? The world confesses to the same thing on every side. Almost everywhere is to be found a deadness of faith, and profession without practical belief. I know that faith is powerful in its influence on the soul; but the time has come when even faith must be strengthened and reinforced by actual knowledge. This want has been fully met in my own case for nearly a score of years. It has supplied that knowledge which I so much desired, and given vital efficacy to my faith, which nothing else could have done.

"This comes, too, at the time it is most needed. Its office is to redeem mankind, who are blinded by materialism. To deny the return of persons who once lived here would, in my opinion, give to the Jewish dispensation the advantage over the Christian in this matter. There has been a gradual unfolding of the plans and purposes of God from the patriarchal age to the present. I believe that he designs this to be the means by which the last vestige of materialistic infidelity is to be driven from the world, and to greatly facilitate the time when the knowledge and glory of God shall cover the earth, and all flesh together see and rejoice in the salvation provided for the whole human family. I believe there is one simple truth to be demonstrated by these things; that is, man's immortality. No new revelation, no new doctrine or principle relative to the relation between the Creator and the creature is designed by these things. Therefore, those who rely upon what they may have received as coming from spirits teaching anything contrary to the Bible are deceived. This is what I have always been taught, and is what I most sincerely believe. I cannot question the phenomena any more than I can any other facts of which my senses are capable of *judging*. There is, perhaps, as great a diversity of opinion in regard to some things in

the spiritual as in the material world. Nor could I believe what comes from the former as readily as from the latter.

"With these views, I give the facts which have come under my observation, leaving each one to exercise his judgment from the standpoint he may occupy, praying the blessing of God on all who may attach enough importance to them to read what is written, and the guidance of the Holy Spirit to enable them to arrive at the truth."

Is there any just ground to call this "a new gospel," "a new religion?"

In noticing the page of autographs, Dr. Jones says:

"That habits of living muscles can be transmitted to the fingers of an amanuensis medium after these muscles are dead, is impossible. But either the one or the other of these things occurred in producing these autographs; let reason decide which it was. This dilemma is unavoidable—the fac simile autographs were either a forgery or an impossibility."

One might suppose from the dogmatic manner of this assertion that the Doctor was as familiar with the laws that govern the spiritual, as he is with those which prevail in the natural world. He speaks with the authority of scientific demonstration. But let us analyze what he says a little. He admits the fact that those autographs are *fac similes* of the persons' handwriting from whom they purport to have come. This admitted, there is a dilemma from which Dr. Jones has not, as I think, extricated himself. He asserts, but does not prove it to be an impossibility for a spirit to use the fingers of another to write as they did when in their natural body. It seems to me that if they had the control of the medium's organism, as the mesmerizer has of his subject, that the writing would be like that which they wrote with their own organism. The mesmerizer seems to have complete control of the person mesmerized. He *sees*, *hears*, *tastes*, *feels* as he does. His

mind, will, and all the faculties of his intellectual nature are, or seem to be, under his control. The science of animal magnetism is but little understood by the masses, and yet it prevails to a greater extent than most persons believe. The orator magnetizes his audience. The sensational preacher sways his congregation. Much that passes current in revival excitements for religion, is doubtless produced by this power of mind over mind. Yet we know but little of the *modus operandi* even here. How then are we to determine the laws that control in the spirit world? That which may indeed be an axiom here may be a fallacy there. Hence the folly, as I conceive, of my friend's assertion. Does a spirit which is disencumbered from its clay tenement have less power than in this infant state of being? Is not development one of the great laws of our nature? Why then should it be thought "impossible" for a spirit to use the muscles of a medium in the same way it has been accustomed in its earth-life to use its own? There are thousands of living witnesses who would testify upon oath, if necessary, that they have had communications in the same hand-writing of those who professed to be communicating.

Dr. Jones' theory drives him to the conclusion that they were forged by Dr. Mansfield. Was this possible? Even to admit him to be as bad a man as Dr. Jones asserts, I have no idea that he ever saw the handwriting of more than one of the parties who wrote. Several of them I had never seen until some time afterward; when comparing them I found them very nearly the same. There are several that are not given on that page of autographs. Some had not been written when it was made. Dr. Parsons' was one of them. On my return home I spent a few hours with Rev. Dr. Rivers and Bro. Martin, of Louis-

ville. They compared the handwriting with Dr. Parsons' handwriting they had in a book of his, and they pronounced it a *fac simile.* I leave the intelligent reader to weigh the Doctor's arguments and determine for himself whether he has established his position that these autographs are forgeries, or whether they are the genuine signatures of the persons by whom they profess to have been written. Is it not more reasonable to conclude that Dr. Jones does not understand the laws of communicating in the spirit-world, and that the laws of the natural world do not apply to the spiritual nature of man (which he believes exists there in its perfect identity), than to suppose it possible for an entire stranger to all but one in the city of New York to give the handwriting of so many persons he had never seen or even heard of before? Then add to this scores of facts connected with the history of those persons, many of whom I did not know myself for weeks after, and at the time believed to be erroneous, but subsequently found I was mistaken, and they were right. I did not know all the circuits which Bro. Andrews traveled in Arkansas, nor did I know the year, much less the month and day of the month, or place at which he died. I knew nothing of Charles Scott, yet as soon as Major Wicks saw the name, he said it was his signature. I did not know that Major Winchester had any daughters living, or that they were "wrongfully deprived of their rights," until I returned to Memphis. I learned there was a law-suit pending in the First Chancery Court here, involving a large amount of property. I did not know that Dr. Parsons was a believer in spiritual manifestations, or that Dr. Sehon preached his funeral until I learned it at Louisville.

Why does not Dr. Jones or some of the reviewers account for these things? There are a number of other facts

that I knew nothing of whatever, which I have found to be as was written. Even the discrepancies have disappeared by further investigation, in a manner of which I never conceived. I could give many remarkable cases of this kind, but it is not necessary. Only last week, on the Memphis and Little Rock road, a gentleman related that he received a communication from a friend with whom he was in correspondence in California. He believed he had detected an impostor, as his friend was living; but he subsequently found the facts given, of his being burned up in an hotel, correct.

Dr. Jones' last chapter is devoted to *Demons*. He says:

"There has also been strongly marked phenomena, witnessed by competent judges, that defy explanation on any known principles of science, yet destined to be so explained as knowledge advances. Besides all these, there are yet some things in these manifestations which we may have to admit as possibly spirit work. While I am willing to admit this possibility—yes, admit it even as a strong probability—the light of the Bible, as well as reason, forbids the admission that good spirits do such things."

You observe that as a last resort these things are turned over to evil spirits. I would ask him if he believes God would give power to evil spirits that he will not grant to good ones. I understand St. Paul to say "they are all ministering spirits, sent forth to minister for those who shall be heirs of salvation." Demon may be a good or bad spirit, but as Bro. Jones seems disposed to look after the bad ones, I am not inclined to follow him. "Science," he thinks, is "yet destined" to explain these things. It is very certain to my mind that it has not touched it yet. The phenomena that all must acknowledge who have ever investigated these things patiently, has not yet been explained by any laws of physics or metaphysics with which we are

acquainted. My first investigations away from my own house were for the purpose of trying to account for it upon scientific principles, but we utterly failed.

I make two short extracts from letters, the first from a Methodist preacher, occupying one of the highest and most responsible positions in the church:

"As strongly convinced as you are of the truth of spiritualism, as well as its importance, you should not have militated against the conviction which it is intended to carry those who read it, by your repeated apologies for its publication—truth, and its vindication in any and every proper way, needs no apology.

"Dr. Jones does *not* answer you successfully. Science is valuable in its place, but is as inexplicable as spiritualism. If the mind of the medium is but a reflex or photograph of the mind of the one in communication, how does science account for it? It is as impotent as mathematics. Electricity may transmit feeling and sensation but not thought. As to the truth or falsity of the spiritualistic theory, I am not sufficiently advised to express an opinion, Of the genuineness of spiritual rappings I have no more doubt than I have of my own existence. But what is it? This I cannot answer satisfactorily.

"I now declare to you my purpose to investigate spiritualism for myself."

This is from a prominent member of the General Conference, which met here in 1870:

"The whole contest is reduced to this one issue: If the moving, lifting power exhibited, and the intellectual communications made, are not attributable to spirits, then the medium must have the power to lift objects by an effort of his mind and will, and must be able to get into commuication with the mind and thoughts of others, to read writings that are folded up and sealed, and even dim records made in the memory of others, and to see objects through distance and through intervening objects not transparent. This supposes a kind of clairvoyance and mesmerism more wonderful than spiritual manifestation. Your theory is that mesmer-

ism, &c., is a part of the same phenomenon, *i. e.*, the exercise of power and intelligence without the use of the ordinary bodily organs."

Dr. Jones says:

"We conclude that when science fails—and it may fail to show that electro-psychology or some other force in nature's laws, is adequate to produce some of the phenomena developed by these spiritists—then I shall be ready on Bible authority to believe that evil spirits do the work. That good spirits, as angels, either sent of God or coming of their own impulse, do such things, both Scripture and reason forbid my believing."

The issue is now fully made between us. He states that "both Scripture and reason forbid my believing." I state that they compel my belief that good spirits have and do communicate with mortals. With the Bible as the only standard by which to judge, I can conceive of no higher creation than man. The sacred historian tells us he was created in the image and likeness of God. His intellectual and moral nature, which can never die, came directly from God.

The next point is that it is "unreasonable." To my mind it is the most reasonable thing of which I am capable of thinking. It is conceded by all intelligent persons, I believe, that we go into the spirit world with the same faculties we possessed here. The change we call death has no power to change the intellectual or moral status of any. I take this as my axiom—a universally admitted fact, based upon the Bible, corroborated by common sense and reason.

President Dwight gave full credence to the agency of spirits, and says:

"It is no more improbable than that we should communicate our thoughts to each other. We do this daily and hourly in many ways which are familiar to us by experience, but which were originally unimaginable by ourselves, and probably by any other

finite beings. We show our thoughts to each other by words, tones, gestures, silence, hieroglyphics, pictures, letters and many other things. All these, antecedent to our experience of them, were hidden in absolute darkness from our conception. If all mankind had been dumb, no man would have entertained a single thought concerning the communications of ideas by speech. The conveyance of thoughts by looks also, if never experienced by us, would have been necessarily deemed mysterious and impossible. Yet very many thoughts are thus conveyed by every person living, and with very great force, and frequently with very great precision."

I think I may safely say that the belief that spirits do communicate, has existed in all ages and amongst all nations. It was the belief of the Jews and of the Christian Church that the spirits of the departed visit the earth, that they attend us, and impress us for our good. If we believe this, and if all christendom believes it, then I ask what is the objection to believing that there is now a mode discovered by which they may communicate more directly with us? None in the world, provided the facts justify that belief. If the communication by impression is for our good, then certainly a direct communication is still more for our good. There is nothing in it unreasonable or unphilosophical. If we receive the former, our reason tells us we must receive the latter. If we reject the latter, our reason tells us we must reject the former. The question then is, do the facts justify the belief? I answer, if human testimony can be relied on in such matters, then there can be no doubt as to the phenomenon in question. There are thousands of living witnesses in this community who would testify under oath, if necessary, that they know the truth of these things. Tens of thousands justify this belief, and reason and common sense, as well as the Scriptures, indorse it.

Is it not reasonable that the relatives will feel more deeply interested in loved ones from whom they are separated by death than any other creatures could? Would not the undying affection of a mother for her children, make her feel more solicitude for them than any one in the universe? If we are the same beings, and carry with us the same affinities, would paradise itself be a place of happiness if we were not permitted to minister to those who are so dear to us on earth? I think not. The loving, devoted mother's nature would have to be changed if she is to be shut out from all knowledge and communication with her dear ones left behind. I verily believe that is a delightful employment, to mingle with earth-life, and impress in various ways those for whom they shed so many tears and offered so many prayers at the throne of grace.

CHAPTER II.

The *Southern Presbyterian Review* contains a notice of "The Debatable Land," by Robt. Dale Owen, also of "THE CLOCK STRUCK ONE," by Rev. William E. Boggs, pastor of the Second Presbyterian Church, Memphis, Tenn.

After noticing the former, he says:

"In THE CLOCK STRUCK ONE we meet the same proposal for an alliance between Christianity and Spiritism, but from a very different sort of mind. In Mr. Watson, despite his grave errors, we recognize a mistaken but earnest friend of Evangelical Christianity. As a near neighbor, we can testify to the high repute of Mr. W. as a man, honorable, truthful and generous. We entertain no doubt of his perfect sincerity in affirming to us in private, that his purpose is to use what he regards as the facts of Spiritism to uphold the faith 'once delivered to the saints.' In his eyes

these spirit-communications discover a special providence, unmasking just in the critical moment a powerful battery, with which the 'Christian Spiritualist' shall utterly demolish the strongholds of Materialism, and usher in the millennium."

On the next page he says:

"The second error of Mr. Watson is even more serious. It is his failure to inquire of God concerning the matter, instead of going, like Saul, to the Witch of Endor."

Let me say to my good Bro. Boggs, whom I love and esteem highly, that if I ever went to God with a sincere heart about anything, I did in regard to this. Several times a day for many months, I made it a matter of special prayer to God for direction. It was when thus alone—where no human eye could see nor mortal ear hear, humbly supplicating a throne of grace, and praying for divine assistance, that I had demonstrations of the presence of persons with me (if my senses were capable of determining) which fully convinced me of the truth of spirit intercourse. I did not "go to the Witch of Endor" at any time, nor to see any medium, or visit any circle, until these manifestations had been in my house for over a year.

Having read all I ever saw published against them, my prejudices were as strong as they ever were, I believe, against anything. Hence I have, and ought to have, great forbearance toward those who may think I am "sending down to Egypt for help." I even objected to join a company for prayerful scientific investigation until I ascertained who they were. When I found they embraced as good a class of mind and morals, perhaps, as could be found in the city at that time, I was willing to embark in it. We never had a meeting without prayer—none of your forms of prayer read out of the Prayer Book, but earnest sincere prayer from the heart—for direction. I

have known Bishop Otey for more than a quarter of a century, but never heard him pray an extempore prayer on any other occasion. All, I think, were members of some church but three. In fact they were the most religious meetings I ever attended. I still cherish them, as having been instrumental in bringing me nearer to God than anything I have ever been privileged to enjoy. Those who are now living here will bear the same testimony.

I feel the force, and was deeply mortified at the fact expressed by our reviewer when he says:

"The literary blemishes which thrust themselves upon our attention might expose the author to sharp criticism by a pen less friendly to him than ours. For example, the unaccountable blunder of putting *Theol* for the Hebrew word *Sheol*, which occurs more than once, if our memory is correct."

No one could more deeply regret some typographical errors that I discovered for the first time looking over the sheets, on the cars, after I left New York. The printer promised to give me revised sheets before stereotyping. This he failed to do, and when I discovered them it was too late to correct them. It was at the time of "the strikes" in the city, and it took more than double the time that was expected to get it out. This will account for "blemishes," but all intelligent readers, as I know my friend to be, know that the types make one say some very ridiculous things; the changing one letter in Sheol—T for S—but such minds will not be misled by them.

My friend indulges in a pleasant vein of ridicule in noticing the communications through Dr. Mansfield. He thinks I was "mesmerized." It is certainly a kind of mesmerism of which I never heard, that he could write cores of facts of which I never had the slightest knowle ge.

Quite a number of them I believed were erroneous, but have since found them to be true.

I do not know that I should have seen Dr. Mansfield but for a promise I made an intimate friend, in connection with another Minister, to deliver a sealed letter to be answered by him without opening. I had been in New York over two weeks, and knowing that my friend was going to return soon, we went together to detect and expose what he professed to do. It is due my friend who went with me to say that soon after we left, he said to me he was not convinced, and I will give my opinion that he never will be until he meets his friends "over there," and finds the way open to return to earth again, to minister to loved ones. But what about the letter you took? say you? I know just nothing. I thought it was addressed to my friend's father, until recently I learned it was addressed to his mother.

The last time I was at Dr. Mansfield's, I received the following communication relative to the letter we delivered to Dr. Mansfield:

"MY DEAR SAM'L—Will you say to Robert, if he will call for his dear mother by full names, sign his own name, which he neglected to do in the letter he gave you, I will do my best to see that his dear mother has the note, and that she responds to it. We must have the name, or messengers will not call them. Tell Robert not to be discouraged, but try again. He shall have his heart's desire by and by.

Your wife, MOLLIE.

I have never known what he wrote, or the answer received. Nor did I know that he purposely withheld his full name until I learned it from the above communication, and from himself some time after my return home.

The delivery of this letter was the occasion of my ever seeing Dr. Mansfield, and of the communications received through him, and published.

My friend says:

"This brings us to consider the question, (which we would earnestly recommend to the serious attention of all who respect the Bible as the law of God,) What has Scripture to say as to the lawfulness and the expediency of Christians resorting to spirit manifestations as a means of gaining information about the state of the dead, or the duties of the living? The question is easily answered. And, let it be said with all due regard for erring brethren, the plainness of the reply magnifies the sin of disobedience to God's revealed will. Protestants are agreed upon the truth, that Scripture is a complete revelation of faith and duty. We may differ among ourselves as to the interpretation of some things contained in Scripture, but there is no difference among us as to the sufficiency and completeness of God's Book for all the religious wants of man. This agreement is built upon the declarations of Scripture itself. 'Secret things belong unto the Lord your God, but what is written belongs unto you and unto your children.' How frequently were the Israelites forbidden to add anything to what God had spoken. And in the closing book of the New Testament a special woe is denounced against the man who adds unto or takes away from the words of God. But how can a man consistently profess his belief in the sufficiency of Scripture, who in fact goes elsewhere for religious knowledge? Besides this, our Lord teaches us in the Parable of Lazarus and the rich man (Luke xvi, 19–31,) that *exactly* such forms of communication with the dead as we now speak of shall not prove beneficial to the living. 'If they hear not Moses and the prophets, neither will they be persuaded, *though one rose from the dead.*' What have brethren to say to these sound words? How can they expect such splendid results from that which has been pronounced useless by such authority?"

In reply to the above, I will frankly state that I never entertained the thought, that, in any of these things, they

professed "to add anything to what God had spoken"—no revelation, no inspiration, no authority—only human opinions, liable to be in error, and all to be tried by the Bible as the only standard and rule of faith and practice. If my friend will turn to page 91 he will find the following as our teaching:

"He said there was a diversity of opinion in the spiritual world as well as here in regard to the true character and mission of Christ; that those who were infidels here carried their opinions with them into the spiritual world, and entertained and propagated them until they were better informed; that what we call death does not change a man's character nor his opinions; and that we should not believe anything coming from that source any sooner than we would from any one here; but to try all by the infallible word of God—the Bible—as the only rock on which we should build our hopes for happiness when we pass from this into the other state of existence, to receive the full reward according to our works."

This, I think, is plain that it neither "adds to nor takes away from the words of God."

Then, in regard to "the parable of Lazarus and the rich man." Let us analyze it and see what our Savior designed to teach by this "parable:"

"Luke xvi: 31: 'If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead,' is quoted by some with a triumphant air, as though perfectly conclusive against spiritual manifestations. I shall consider the passage only in its supposed bearing against these things; and I think that a little reflection will convince any candid mind that they are not condemned by it. Attend to the following considerations:

"1st. The passage, taken with its connection, clearly shows the possibility of glorified spirits communicating with the living. The rich man addresses two petitions to Abraham. The first is, 'That he would send Lazarus,' who had obtained a lodgment in his bosom, 'to dip the tip of his finger in water and cool his-

tongue,' *i. e.*, that his sufferings might be mitigated. To this Abraham returns a denial, accompanied with two reasons. The first was, that justice demanded he should endure all that was inflicted upon him. The second, that it was *impossible* for Lazarus to come to him—verse 25–6.

"The second petition was, that he would send Lazarus to his father's house to warn his five brethren. This is denied, and but one reason given for it: 'They have Moses and the prophets; let them hear them.' He does not say, as in the former case, he '*cannot*,' which clearly shows that it was possible for Lazarus to return to earth and warn those persons.

"2d. The clause, '*will not be persuaded though one rose from the dead*,' supposed to be condemnatory of spiritual manifestations, is predicated of *five individuals only*, not of the race universally. The rich man does not pray that Lazarus might be sent to warn the world—sinners in general—but simply to his *father's house* to warn his *five brethren;* clearly showing that the prayer was not prompted by a benevolent concern for *them*, but a selfish interest for *himself*. He had just been told that his sufferings should never be less; he now prays that they may not be increased by the coming of his brethren to share in them; precisely harmonizing with the doctrine set forth in these manifestations respecting lost spirits. They say, 'The lost spirits of your friends would delight to see you as miserable as themselves, but they do not generally wish you to come to hell, *because* it would *add* to their torments.' But to the question before us: the pronoun '*they*' relates to, and stands for, '*five brethren*,' and is limited by its antecedent to the same extension; and in their case it was doubtless true. But does it follow that it was equally true of all others, in all ages of the world? I know not by what rule of grammar, or logic, or common sense this can be made to appear. Try the logic a little. Five men would not repent, though warned to from the grave; THEREFORE nobody would? Now, if this is good, I think the following better: *five hundred thousand* of the Egyptians, with Pharaoh at their head, would not believe that God spoke by Moses, *therefore* the Israelites would not, and his mission was useless! A greater number of Jews could not be persuaded to repentance by the united exertions of Christ and his

apostles, *therefore* nobody could have been, and their labors were silly and vain! There are now a great many who will not be persuaded to give their hearts to God by all that can be done to effect their salvation; therefore nothing need be done for any, for none will consent to be saved! Puerile as this logic is, it is a vast improvement upon that which arrays this passage against spiritual manifestations. For the one is from *five* to the whole; the other from *five hundred thousand* to the whole. If the former is good, the latter is *a hundred thousand times better*, mathematically demonstrated. But,

"3d. The passage relates to quite another thing than spiritual manifestations. It relates to a literal resurrection of the body. 'Though one *rose* from the dead'—a specific miracle for a specific object—and the most that can be claimed for it, even constructively, is, that a specific miracle for the conversion of every five persons would be useless—which, I doubt not, is true. The passage has no reference to communications made from glorified *spirits* in their disembodied state, but to the return of the spirit to its forsaken *body*, and its living *in* and preaching *through* it. I have heard it said, to be sure, that it is the same thing; but this can not be, any more than Christ's going in spirit to preach to the antediluvians in the days of Noah (1 Pet. iii: 19, 20), was the same thing as his resurrection at Jerusalem twenty-four hundred years afterward. But,

"4th. If the passage proves anything against spiritual manifestations, it proves quite too much for those who avail themselves of it; for if no other means than those mentioned in this passage, as adequate to effect the salvation of these five persons, can be successfully used for the salvation of others, the whole New Testament is superfluous. 'If they hear not *Moses* and the *prophets*.' By Moses and the prophets, the Old Testament, and that *only*, is meant. Of course, then, if the argument is good, we have no use for the New. It will avail nothing to say, in avoidance of this conclusion, that 'Christ had already come.' For, 1st. This can not be proved. Christ relates it as passed; but how far back in the past it transpired, no man can tell, for he has not. All we know in regard to the *time* of the occurrence—for the time of its *relation* is of no avail in the argument—is, that it was posterior to

the closing up of the Old Testament revelation, and anterior to *the* present in which it was told, covering a space of four hundred years, in any part of which it might have taken place. 2d. It is, I think, more than probable that the date of the transaction is anterior to the advent of Christ. For if Christ had already come, it seems quite unaccountable that Abraham should have overlooked the fact, and referred to Moses and the prophets as the exponents of the way of life, when their authority had been already superseded and set aside by the appearance of '*the greater than they.*' Why did not Abraham say they have Christ, instead of Moses and the prophets? I presume it was because they had no Christ, as yet, except as he was to be found in types and prophecies. But, 3d. Even if Christ had come, and Abraham, from some unaccountable reason, had been held in ignorance of it, or failed to mention it, still, not a syllable of the New Testament had been written. The crucifixion, and the resurrection, and the ascension, and the subsequent advocacy of the Lamb of God had not taken place. Were *these* unnecessary? The astounding revelations of Paul, and Peter, and Jude, and the sublime visions of John on Patmos, were yet undisclosed; were *these* unnecessary? It is surprising to see how thoughtlessly some men, and even divines, will quote and apply Scripture!"

The Bible distinctly says there is a class of spirits who minister to the children of men. Is it likely, then, that in selecting subordinate agencies, this, so necessary a requisite of a human life and experience, would be overlooked? Spirits now sainted, but thrillingly conscious of a past experience of sin and sorrow, and a soul in sympathy with temptations and struggles like their own, is it not more than probable that in the economy of grace those who are familiar with earth-life, and have left many loved ones here would be the ones whom God would permit to minister to them, instead of those abstract spirits whose knowledge and experience are comparatively so distinct and so cold? May we not then look among the bands of ministering spirits for our departed ones? Have we no

friend "over there" who knew us to the heart's core, a friend to whom we unfolded the secret recesses of our soul—to whom we have confessed our weaknesses and deplored our griefs—who so well adapted to be our ministering spirit as such a friend? I doubt not that the relations we sustain to each other here are to some extent perpetuated there. The poet asks,

> "Can a mother's tender care
> Cease toward the child she bare?"

I answer, never, while she retains her nature and memories of her earth-life. She would fain electrify the heart of her child. She yearns to make her impress for good upon its soul, and to inspire it with a spiritual and holy life.

So also to generous souls who have consecrated their lives to promote the good of their fellow-man; but, alas, how short has been the time allotted to this glorious work! A few fleeting years and the frail body molders to its mother earth, but the soul still loves humanity and feels strong desires to elevate mankind to the high destiny which awaits them. With a field greatly enlarged, with facilities increased perhaps a thousandfold, he starts away upon the glorious work upon which he consecrated his life while on earth.

Think not, then, minister, father, mother, brother, sister, laboring here for man, when your sun stands on the western mountains that your day in this world is over. You have lived a human life, you have gained a human experience, the better to qualify you for the glorious future. Yours may have been a hard lot. The severe discipline and afflictions through which you have passed have but the better qualified you to sympathize with suffering humanity. You will find yourselves the delighted possessors

of what through many years you so much sighed for—the power of doing good. The year just passed has taken from a thousand circles the sainted, the just, and the beloved; but in the loneliness of sorrow, how cheering to think that our lost ones are not wholly gone from us. They may still move about our homes, shedding around them an atmosphere of purity and peace, promptings of good and reproofs of evil. "We are compassed about," says St. Paul, "with a cloud of witnesses," whose hearts throb in sympathy with every effort and struggle, and who thrill with joy at our success. How should this thought check and rebuke every sinful feeling, and enshrine us with an atmosphere of heavenly peace.

I listened with great interest to my friend's two sermons to which he refers. The great leading feature in them was, that it was a violation of an old Israelitish law, the penalty of which had been done away, but that it was still wrong to consult the dead. This is the "first and all-pervading feature" in Dr. Jones' review. It forms the basis of every review I have seen on this subject, and is worthy of the serious and prayerful consideration of every honest inquirer after truth. The great point on which all the writers concentrate their batteries is, that it is sinful or a violation of the Mosaic law to have any communication with the departed. Yet it is admitted that it is almost, if not entirely universal among mankind, to desire to know something of the land beyond the boundaries of time. God has given us this desire. It is part and parcel of our nature, implanted within us by the author of our being. We often hear from the pulpit this argument, that God has given us desires for immortality, and that he would not have given us those longing aspirations had he not made provision for their realization.

By the same parity of reasoning we conclude that this universal desire to know (which my friend in his sermon admitted) can and will be gratified to those who will honestly and patiently use the means which God and nature have provided for that purpose. The principle of telegraphy has been in existence since the creation, yet the man has just died who made the discovery. And even now you have to go to the telegraph office to send, and from that office receive messages. Would unbelief in, or condemnation of it, affect the truth of the principle or practice of those who comply with the conditions? So, there are millions in our own country who enjoy this communion with loved ones departed and know for themselves the truth of these things, as well as those who use the telegraph and communicate with their friends across the ocean. Those are thousands of miles away. These are around us, in close proximity to us, and manifest themselves to the senses, demonstrating their identity beyond the possibility of delusion. Nor do they believe they are violating any law, or acting contrary to any precept that has any reference to this age or dispensation. They do not believe they are living under a statute made in the wilderness for an ignorant and superstitious people just emerging from several hundred years of slavery, but in the latter part of the nineteenth century, when light and immortality have been brought to light by the gospel. They believe that we are on the eve of the time when the soul's immortality will be demonstrated to all; when the vail which separates the two worlds will, to a great extent, be removed; when our friends who have passed over the river will manifest themselves in open daylight in a more tangible form than many now believe to be possible. They cannot be argued or ridiculed out of the belief, knowledge,

or the enjoyment of the most distinguished privilege ever conferred upon man by those who, if the laws of the land permitted, would persecute those who thus believe, as some have done in this land of gospel light and Christian liberty. That day has passed, never to return, practically, though some have manifested the same spirit which characterized those who put others to death because of a difference of opinion. Truth is what I am seeking, with a sincere desire to obtain it. I have read over several times what has been published by my reviewers, and have found nothing to shake my faith in the least, yea, knowledge relative to the facts and principles set forth in the book.

It has seemed to me that they have carefully avoided touching upon these only to criticise or to ridicule. The latter is a formidable weapon after an antagonist has been defeated by fair argument, but an unfair one until that has been done. I appeal to those who have read them if they have by fair argument answered the book, imperfect as I know it is, in some respects to which I have referred. Have these gentlemen investigated this subject as honest men desiring to know the truth? Nay, verily, they are afraid it is necromancy, which is in violation of an old Israelitish law, which has been obsolete thousands of years. Not one of them who does not live in the daily violation of some of the statutes of this same law, made originally for a people surrounded by idolatrous nations, with a natural tendency themselves to idolatry. What was forbidden them for wise purposes in that age may not have the least application to the present age and dispensation. Are we to dwell in the wilderness of Sinai, or are we come, as the apostle says, Hebrews, xii: 22, "But ye are come unto Mount Sion, unto the city of the living God, the heavenly Jerusalem, and to an innumerable company

of angels, to the general assembly and church of the first-born which are written in heaven, and to God, the judge of all, and to the spirits of just men made perfect." If this is where we are, let us look at this question from that standpoint as the only one from which we can look understandingly as to its bearing upon the present age of the world.

"Watchman, what of the night?" said one in olden time. The night is disappearing, the day is dawning, light is breaking forth all over the world, and that which has been supposed to be invisible appears in sight, and loved ones are seen with "mortal eyes." "We are not under the law," says St. Paul, who was a Jew, but we are under the gospel by which life and immortality such as the Israelites never dreamed of have been brought to light.

There are, perhaps, hundreds of statutes given in the wilderness to the Israelites that cannot have the least reference to our day and time, having become obsolete even before the Christian dispensation. There has been no observance of them by the Christian Church in any age or nation. Why, then, do we hear so much about these regulations made for this people in that dark age of the world? If this statute had not been abrogated should we not have heard something of it in the New Testament? So far from it, from the commencement to the close of this revelation, we have the recorded evidence of spiritual communication with mortals.

"It is undoubtedly very sincerely believed by many that the Bible is strong in its condemnation of these things. They understand Deut. xviii: 10, 11, as prohibiting all intercourse with the dead. At least, I have seen it in the public prints so quoted; and I am willing to grant all that can be legitimately claimed for it, viz., that it did forbid the Jews from 'seeking unto those that

have familiar spirits or unto the dead;' and what then? Will it follow that it is wrong for us to receive communications from glorified spirits if God pleases to grant them? 'But God would not grant what he has forbidden, and therefore these things can not be a grant from Heaven; if there is any thing superhuman in them, they must be from the evil one.' This is sound logic, and I think the following equally sound: If God *has* permitted glorified spirits to communicate with their friends on earth, He has *not* forbidden it, and those who apply this passage to these things misapprehend its original design. This throws us upon *a posteriori* proof; we must, notwithstanding this passage, examine these things and test their character and origin before we are prepared to judge. But let us look a little more closely into the bearing of this passage upon spiritual manifestations. The question is not, Did it forbid the Jews from seeking unto the dead; but does it forbid *us* from receiving communications from disembodied spirits? I am not one of those who suppose, simply because a precept was given to the Jews, that therefore it is *not* binding upon us, for that would do away with the greater part of the Old Testament. Nor do I believe because a precept is found in their law, that therefore it *is* binding upon us; for then I should not dare to eat swine's flesh, nor leavened bread on certain days, nor to do many other things which I, in common with all Christians, am in the daily habit of doing. We are to look into the moral *reasons* of those laws, and if they are now the same as then, they are binding upon us; if not, they have passed away as 'contrary to us,' and are of no more force. The bulk of the Jewish law has ceased to be of force, not by direct repeal, but by the cessation of the reasons of its enactment. The question then recurs, What were the reasons of this command? And are those reasons existing with us? If not, the law has passed away. We may not be able to develop all the reasons of that law, but I think the following are plain:

1st. The age in which this command was given was an age of revelations; and the people to whom it was given, the people chosen to be its depositaries; and during the continuance of this age God dwelt sensibly among them, and could be directly appealed to on all questions, and answers received by Urim, and

Thummin, and prophets. There was, therefore, no need of communications from the disembodied, yet finite. The Infinite was there, speaking through the mouths of the prophets, the breastplate of the High Priest, and from between the wings of the Cherubim.

2dly. That people had an almost unconquerable tendency to idolatry; this is written upon almost every page of their history. And notwithstanding all the demonstrations of the Supreme Godhead and power of Jehovah, how often did they forsake Him, and go in pursuit of other gods! This tendency was so strong, that God even hid the body of Moses, lest his bones should be deified by them. Is it likely that in a people so given to this crime all the wonders Jehovah wrought among them could not restrain them from it, they could have been restrained from paying supreme homage to glorified spirits, had they been sent to communicate among them? It seems to me the character of that people was such, as we gather it from their history, that such manifestations would have completely defeated their object, and, instead of leading them to God, would have led them farther away from Him. God fully understood this, and therefore,

3dly. Would not allow good spirits to communicate with them. And hence, if they had any spiritual communications, they would be from wicked, lying spirits, styled in this scripture, '*familiar spirits.*' How forcible, then, the reasons for this command upon them, and how evident that it is wholly inapplicable to us. The case of Saul (1 Sam., xxviii), which is, I believe, always, or at least generally, referred to in connection with this, as it involves the same principles as the command, falls with it. There are a number of other reasons which clearly disprove the applicability of these Scriptures to the case in hand, but I waive them. For all of them cannot equal the following: That that command—unlike most of the Jewish statutes—which a Christian minister would blush to insinuate were still in force, *has been formally repealed.* I suppose it will be conceded that the teaching of Christ's *actions* is as forcible and binding as the teaching of his *words*, and that it is right to 'walk as he walked,' and to 'follow in his steps;' and that so much of that law as was disregarded in his actions was repealed, and of no more binding force. Now it is

a *fact*, recorded by three of the evangelists, that Christ did hold intercourse with the righteous and glorified dead. See Matt., xvii: 3, Mark, ix: 4, Luke, ix: 30. This I must regard as decisive. And I am by no means sure but that our Savior had his eye upon these latter-day manifestations, and, to take this obsolete law out of the mouths of gainsayers, summoned Moses and Elias from heaven, and displayed them to his disciples, conversing with him. And should I go farther, and claim for that display a special reference to these things, I should fail to rival many, both of the ancients and moderns, in spiritualizing the Scriptures. For why were they there conversing with Christ? Surely not to give Him information or encouragement, for this He received from a higher source. Why, then, were they there? May it not have been to type the privilege of His church in the latter days, and the assistance that they should have in their efforts to evangelize the world. Oh! let me entreat you, brother minister, to bathe your heart thoroughly and deeply in the glories of Tabor ere your pulpit resounds with denunciations against these things, or your people are treated with a homily on Saul and the Witch of Endor, and the obsolete and repealed statute of Deuteronomy, xviii: 10, 11."

This is an important question to settle. To whom was this Mosaic law given, and under what circumstances and surroundings? These are important to a proper understanding of the subject. If we turn to the twelfth chapter of Deuteronomy we will find it written: "These are the statutes and judgments which ye shall observe to do in the land which the Lord God of thy fathers giveth thee." Thus we see it has none of the characteristics of the moral law given to Moses from Mt. Sinai. One was for a particular nation in "the land," the other of universal application to all people in all ages of the world. This was the law that Jesus said he "come not to destroy, but to fulfill."

If this Israelitish statute was of the nature that the reviewers think, it seems to me that it should have been put

in the Decalogue, and not among hundreds of things which we know pertain only to that age and people. There was a tendency upon their part to return to Egypt. This was, perhaps, the reason why they were forbidden "to multiply their horses." Their tendency to superstition may have been the reason why this statute was given: "The dreamer of dreams shall be put to death; thou shalt surely kill him." "If there arise among you a prophet or a dreamer of dreams, that prophet or that dreamer of dreams shall be put to death," Deut., xiii: 1–5. Now read in the prophet Joel what he says, having doubtless reference to the Christian dispensation, as St. Peter says on the day of Pentecost, Acts iv: 16–17: "But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh; And your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

God is said to be the author of both of these. How can they be reconciled only by admitting the ceremonial law had reference only to the Israelites? Who supposes that their law relative to slavery was designed to be perpetual? None, I presume. The master could kill his slave and not be punished for it. Their idolatrous proclivities were doubtless the cause of this: "Thou shalt not plant a grove of any trees near unto the altar of the Lord thy God." "Neither shall he multiply wives to himself. Neither shall he greatly multiply to himself silver and gold." I would just ask how this statute was kept by David and other good kings of Israel?

We do not wish to exhaust the patience of the reader by referring to these old obsolete laws, which were never kept even by the persons for whom they were made, and

never intended for this dispensation. I shall consign them to those for whom alone, as I conceive, they were designed—God, as St. Paul says, "having provided some better things for us" who live in this age of progressive development of man's intellectual, moral and spiritual nature.

CHAPTER III.

There having been a bill of charges and specifications presented by a committee of three to the Memphis Conference against me, I feel it due to my friends that I notice them. I copy from an article published in the *Appeal:*

"Feeling the delicacy of my situation, I resolved to publish nothing until I had first submitted it to my Presiding Elder and the editor of the organ of the Memphis Conference. I wrote the following communication, and read it to them last Friday at the office of the *Western Methodist.*

"In the examination of character, when my name was called in the regular order of business, my Presiding Elder responded, 'Nothing against Bro. Watson. He may wish to make some remarks in regard to a book he has published.' I said, as near as I can remember, I will gladly embrace the opportunity to state that I was brought up a Methodist; that I had been familiar with the works of Mr. Wesley and Dr. Adam Clarke from my boyhood, and entertained the same opinion they did, or, that my views were in accord with theirs as to the return of the departed to earth, as stated by them in their writings; that I had a contemptible opinion of what some people thought was modern spiritualism; that I believed the church would have to occupy the standpoint of that book to admit the phenomena, but to ignore any reliability or authority of the teachings of spirits. Rev. John Moss remarked, in view of the fact that a District Conference had passed some resolutions relative to the book, he thought a committee should be appointed to confer with me in regard to it. Dr. T. L. Boswell,

Revs. John Moss and R. V. Taylor were appointed the committee. We met at Dr. Boswell's room that night, and had a full, frank and pleasant conversation in regard to it. Bro. Moss inquired of me if I could not explain, retract or modify what I had published? I replied in the negative, and said, if the committee think the Memphis Conference, or the Methodist Church, wish a victim, I will most cheerfully be the sacrifice on that altar. I retired, and the next meeting the committee presented the charges to the Conference. Rev. R. V. Taylor, one of the committee, differed with the other two in regard to something, I know not in what particular, but after some discussion they formally presented their report. A committee of thirteen was then appointed, with Dr. S. W. Moore as Chairman, and the Secretary of the Conference as Secretary. The committee met that night at Dr. Moore's room. They and myself had no conversation whatever. Rev. W. C. Johnson invited me into another room and read the paper he had prepared for me to sign. I told him there was no sacrifice of truth, principle, or honor, required in that paper, and that I would sign it. He reported it to the committee, after which I was invited into their room. The Chairman asked Bro. Thomas Joyner to lead in prayer, which he did most feelingly, thanking God for the amicable adjustment of the matter. It was thought, however, that it was necessary to read the charges and specifications and the document I had signed, and make out the minutes to be read to the Conference, all of which was done and reported to the Conference next morning, when my character was passed unanimously. There was not an unkind word uttered by any one, nor a thought of an unpleasant character, to my knowledge. When it was all over, the Presiding Elder of the Memphis District suggested that this was a family matter, and that it would be best not to publish anything in regard to it. Had this course been adopted there would have been no necessity for this explanation."

A question arises, from whence did that formidable bill of indictment come? One might suppose it originated with the committee that night after I left. This I presume was not the case. I had heard of it weeks before the Conference met. It was, to say the least of it, a sin-

gular coincidence that the author of the District Conference resolutions, and the writer of this remarkable bill, should have been the first two appointed by the Bishop on the Committee.

Several voices were heard when the name of the first was announced, objecting to the appointment. I arose and said I would not object to any one on that committee. There were no other members of the Conference, even if I had been captious, to whom I could have objected.

I love and respect those brethren highly, but I would not have served on such committee had my antecedents have been as theirs in regard to that subject. I ask, is a man competent (no matter how good and honest he may be), to look impartially at a book, who, when it was presented to him, said with emphasis, in the presence of several preachers, that he would not believe it if God Almighty himself was to appear in person and tell him it was true?

Before entering upon the main object I have in view, I copy an editorial from the daily *Avalanche:*

"Rev. Samuel Watson has withdrawn from the Methodist Church, South, both as a member and as a minister, in which office he has served thirty years. The withdrawal is based upon the misunderstandings of the 'engagements which he made at the recent session of the Memphis Annual Conference, on matters connected with spiritualism.' The misunderstanding referred to, is, that to the public generally, and the Methodist Church particularly, through the secular press and the organ of the Memphis Conference, Rev. Samuel Watson was represented as having 'recanted' his written opinions and belief of spiritualism, when in fact the Church had not asked him to recant; when in truth the Church could not have required him to recant, and when recantation was expressly ignored in the adjudication made by the Conference. The proceedings of the Conference were published in the *Avalanche*, as our readers will remember. Now, Rev. Mr.

Watson complains that, since the adjustment of the matter by the Church, he has been constantly misrepresented, and that this misrepresentation has been suffered to go on without a protest or kindly correction from the editor of the *Western Methodist*, the organ of the Church, the editor of the *Methodist* at last going so far as to refuse to sit in the same pulpit with him. Rev. Mr. Watson has been singularly unfortunate. His letter of withdrawal, published in yesterday's *Appeal*, is introduced to the public with the startling head line of 'Recantation.' There seems to be a conspiracy against the reverend gentleman, to make him recant, or induce the public to believe falsely that he has recanted. What does 'recantation' mean? It means, as we understand it, and as the reverend gentleman understands the word from the uses he makes of it, retraction, or making a statement or declaration that contradicts a former one of the same person, about the same subject matter. Now, Rev. Samuel Watson wrote and published a book called THE CLOCK STRUCK ONE, in which he frankly avowed his belief to be that 'spirits do return and communicate with mortals on earth.' There were several personal articles in the book, which, as they mentioned the departed friends of families in Memphis, provoked sharp criticism, and naturally stirred up the zealous members of the church to put a stop to the circulation of the book. The reverend author was finally brought before the Conference of the Church, and an understanding was entered into between the author and the Conference. This understanding was simply an agreement by the author to stop the sale of his book, and to withdraw it from circulation as far as he could do so. But not a word was said about recanting his belief in Christian spiritualism. The agreement made by the author was a singular one, and so extraordinary under the circumstances, that the editor of the *Western Methodist* could write in the spirit of mixed holy joy and personal triumph—'a dear brother is saved to the Church.' How? Was his book full of heresy? Was the author a heretic? Did he violate his ordination vows? These were the items in the bill of indictment against the Spiritualistic Believer, and they were written out as precisely, and presented to the Conference with as much red tape about them as any military charge with a dozen specifications. And the trial was held, and resulted

in the agreement to stop the sale of the book! We have not been able to see anything commendable in this agreement or understanding to either party. If the Conference believed that evil doctrines were taught by the Rev. Samuel Watson, contrary to the teachings of the church, then excommunication was the penalty. If the Rev. Samuel Watson believed what he wrote, as he no doubt did, and unquestionably believes now, he ought to have done before the Conference what he has done recently—withdraw from the church which refused to give him liberty of conscience and religious freedom. We sympathize with the reverend author, whose attachment to the church was so strong that it overcame all else. Thirty years' work in the harness could not be forgotten instantly. But when the harness chafed, and behind him there sat a whipper-in with lash in hand, which now and then was cracked over his head, he could do nothing but break loose from the harness and confront the lash-man. Strange as it may appear to the world, there is, even in the church, something of that spirit, which in politics demands that on every occasion you must vote for the nominee. If you do not, traitor is your doom in politics—or heretic in the church, which are but other names for freedom of thought and liberty of conscience."

The *Avalanche* thinks "he ought to have done before the Conference what he has done recently." If I entertained opinions or taught doctrines that were not in accord with the Bible and the church to which I have consecrated over thirty-six years of my life, then I should not have waited for the meeting of the Conference. This I hold to be a duty every member owes to himself and the body to which he belongs. This I did not believe, nor do I now believe that the book teaches, or that I hold any doctrine that is not sustained by the founders of the Methodist Episcopal Church.

I do not think "the Conference believed that evil doctrines were taught" by me. Such had been the impression made by the *Western Methodist* and Dr. Jones' Review,

that the Conference was bound to notice it in some way or other. If the former had taken the advice of the senior Bishop, I do not think there would have been but very little said about it. Why is it that no other review of it has found out it taught a "new religion" or preached a "new gospel?" There is truth in the old saying, "black an angel, and cry there goes the devil, and the world will believe it." I have letters from a number of Methodist ministers, some of them filling the highest offices in the church, who have read the book, and not one of them has ever intimated there was any heresy in it.

The publicity which has been given to these charges renders it necessary, I think, that I vindicate myself from them for the past, if not the future, of my history. The impression has been made that the book is heretical, and as a matter of course I am a heretic. There is much truth in the remark of a prominent member at our last Conference. It was to this effect: That there was scarcely a man who would preach to any congregation that some of them would not think he preached heresy. If I am such, I have thus been for a long time. If any change has taken place in my mind upon the doctrines of the Bible in the last twenty years I am not aware of it.

Let us look at these charges and specifications and see if they are sustained by referring to the pages they cite as proving them:

"Charge 1.—Heresy, in holding and disseminating doctrines contrary to the 5th, 6th and 14th Articles of Religion."

That the reader may see what they are, I copy them in full from the Discipline:

"V. The Sufficiency of the Holy Scriptures for Salvation.—The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved

thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church.

"VI. OF THE OLD TESTAMENT.—The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity to be received in any Commonwealth, yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

"XIV. OF PURGATORY.—The Romish doctrine concerning purgatory, pardons, worshiping and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God."

I will now copy the charges and specifications in full. I will then give from the book the places cited to prove them, so that all may see what ground there was for that bill of indictment.

"SPECIFICATION 1ST.—In teaching, contrary to Articles 5 and 6, that there is a necessity for a more tangible proof of the doctrine of immortality than is contained in the Holy Scriptures. Pages 77, 134; also pp. 175, 176."

The reader is referred to an extract from page 77, already quoted.

In this extract I simply "inquire," etc. This has reference to men in the pursuit of science, and the "world confesses," not the church, or those who believe the Bible and rejoice in its consolations.

On page 134 I say:

"These manifestations, when properly understood, come to the aid of the church, while many of its ministers and members reject them. It supplies to atheists and infidels the lacking evidence of immortality, and they receive it and rejoice in the consolation it brings them. It thus resembles Christianity in its reception which was rejected by professedly religious men. The doctrine of immortality must ultimately rest upon proof, or be rejected. The tendencies of the present age is to reject everything which cannot be demonstrated. Hence, I think, God has given us these things that all may know the truth."

In this extract, no one can question as to whom I refer—atheists and infidels—and is not every word of it true in regard to them? Pages 174, 175, is an extract from the Hon. Robt. Dale Owens' "Debatable Land." He was one of the class to which I referred, until he was convinced of immortality, by the investigation of this subject, as every other honest man, I think, will be after a fair trial. I will copy the whole of it, and what I say respecting it:

I copy from Hon. Robert Dale Owens' "Debatable Land," what was the result of his experience relative to these teachings, stating here, as I have often done, that for even a longer time of examination my experience and observation has been identical with his upon this subject. He says, addressing the Protestant clergy: "Many of your number are probably deterred from entering upon this task by the idea that the alleged phase of modern revelation is anti-Christian in tendency. If, after a varied experience of sixteen years in different countries, I am entitled to offer an opinion, it is that if such spiritual communications be sought in an earnest, becoming spirit, the views presented will, in the vast majority of cases, be in strict accordance with the teachings of Christ—such as we may reasonably conceive these to have been from the testimony of his evangelical biographers—the breath, the very essence of his divine philosophy. The following may be taken as the great leading principles on which intelligent spiritualists unite:

"1. This is a world governed by a God of love and mercy, in which all things work together for good to those who reverently conform to his eternal laws.

"2. In strictness there is no death. Life continues from the life which now is into that which is to come. In all cases in which life is well spent the change which men are wont to call death is God's last and best gift to his creatures here.

"3. The earth phase of life is an essential preparation for the life which is to come. Its appropriate duties and callings cannot be neglected without injury to human welfare and development, both in this world and the next. Even its enjoyments, temperately accepted, are fit preludes to the happiness of a higher state.

"4. The phase of life which follows the death change is in strictest sense the supplement of that which precedes it. . . . Vastly wiser and more dispassionate than we, they are still, however, fallible, and they are governed by the same general laws of being, modified only by corporeal disenthrallment to which they were subjected here.

"5. Our state here determines our initial state there. In the next world we simply gravitate to the position for which by life on earth we fitted ourselves. There is no instantaneous change of character when we pass the present phase of life. Our virtues, our vices, our intelligence, our ignorance, all pass over with us, modified, doubtless, but to what extent we know not, when the spiritual body emerges divested of its fleshly incumbrance, yet essentially the same as when the death slumber came over us.

"The sufferings there are natural sequents of evil doing and evil thinking here; are as various in character and in degree as the enjoyments, but they are mental, not bodily. There have always existed intermundane laws according to which men may occasionally obtain, under certain conditions, revealings from those who have passed to the next world before them. A certain proportion of human beings are more sensitive to spiritual perceptions than their fellows; and it is usually in their presence, or through the medium of one or more, that ultramundane intercourse occurs. When the conditions are favorable, and the sensitive, through whom the manifestations come, is highly gifted, these may supply important materials for thought, and valuable

rules of conduct. But the spiritual phenomena, in their highest phases, do much more than this. They furnish proof addressed to the reason and tangible to the senses, of the reality of another life, better and happier than this, and of which our earthly pilgrimage is but the novitiate. They bring immortality to light under a blaze of evidence which outshines, as the sun the stars, all traditional or historical testimonies. For surmise they give us conviction, and assured knowledge for wavering belief. In all this there is no speculative divinity. Further than this, I have never, out of thousands of communications, received one that denounced any sincere religious opinion, whether Catholic or Protestant, Mahommedan or Hindoo. . . .

"Does it occur to you that modern spiritual phenomena, which men so able and so little disposed to superstition admit as realities, may be worth looking into? Hundreds of thousands feel assured to-day that they have this clear and irresistible evidence for immortality. Think of such a living conviction. Consider how it stands out above all that wealth or fame and every earthly good fortune can bestow—the blessing of blessings, which the world can neither give nor take away."

I have no comments to make on these things, but leave every one to draw their own inferences, which, doubtless, will be in accordance with their opinion of these things. They certainly are of such a character as to deserve an investigation by those who desire to know the truth. We cannot ignore the facts. We cannot believe that the millions who believe in them are deceived. Having for near a score of years believed them, I have pursued the even tenor of my way, in the discharge of the duties assigned me by the church, paying little or no attention to the subject since our investigations closed, in 1855.

I simply ask the intelligent reader, is this specification sustained?

"SPECIFICATION 2D.—In teaching, contrary to Article 5, that the spirits of the departed make intercession for us before the throne of God. Page 167."

This communication indorsed page 164. I say:

"I insert two communications purporting to have come from

the father and son of an old friend. . . I have no doubt that the communications are from the relatives of my friend. . . . I will not—I dare not—scoff at or ridicule such things, but hail them as great auxiliaries to draw me nearer to God, and to seek more of that purity of heart without which no one can be happy here or in the eternal world."

In one of these, the son writing to his father, who had been a lawyer and a judge, uses a figure thus:

"I am your advocate where your voice reaches but imperfectly. I am your counsel where no one else could touch your need, but still when I kneel at the great white throne, the answer is, nay! I wait and plead, but still the sound rolls through the archives of eternity's long echoes—no, never, till he is pure!"

This is not "endorsed" by me, only that I believed he received it through a "pure, simple, honest medium." I have never expressed in the book or anywhere else, that I believed that the spirits of the departed make intercession for us before the throne of God." Of that I know nothing, and have said nothing.

In regard to specification 3, I say on pages 88, 89:

"In all that he wrote, I do not remember anything that came in conflict with the general principles and doctrines as taught by the churches, with, perhaps, one exception. I must in candor say that he did state that in the intermediate state it was possible for those who had been wicked or undeveloped, if they would use the means there afforded, they might ultimately progress to a better state, but that there were many who lived in the early ages of the world still in outer darkness; that there, as well as here, persevering effort had to be made, in order to improve their condition. He taught us that *purity of heart* and life were essential to enjoy the society of the good; that we must have moral fitness before we could find a heaven anywhere. It was only the *pure*, the *good*, and the *holy* that could ever see or enjoy the kingdom of heaven; that there was a fearful hell—not of fire, but of remorse—for the wicked and the vicious, who thus passed

into that state. The Church, he said, was the best place in which to prepare for the spiritual world; that they were not as pure as they should be, and that they took too materialistic a view of the Bible and the teachings of Christ; that there was a spiritual meaning to the Scriptures that many of them did not comprehend; that Christianity was a spiritual religion, and that the Bible, when properly understood, was the infallible guide to man. He told us there were wicked, lying spirits, who were deceiving the people; that there were many of them in Memphis, and for us not to go among them."

I have given the facts as they occurred in our investigations here in 1855, without any endorsement. I state this as the only doctrine that he taught which came in conflict with the general principles as I understand to be taught by the churches. As an honest man, I was bound to tell the truth, though it might not be in accordance with what I believed, and have preached for more than thirty-five years.

I find on page 143:

"But now let me say to you here, there is an abode prepared for the wicked, those who have lived in open rebellion before God; a place where the smile of God is forever shut out. But not till they have had many opportunities to turn to Christ are they thus punished. Speak, speak to those around you who are fast approaching this dreary abode, and remember, he who turns a sinner from the error of his way shall save a soul from death, and hide a multitude of sins."

I say on page 126:

"From all the investigations I have made of this subject, I have nothing to warrant the belief that the wicked will not be punished in the spirit-world, as the Bible says, 'according to the deeds done in the body.' The nature and extent of that punishment will not be such as I have often heard described from the pulpit."

The "general endorsement," on page 179, reads thus:

"Having now given my honest views of what I believe to be truth, I wish it to be distinctly understood that I represent no one

but myself. No sect, party, or church, is in any sense responsible for what I have written. Not that I claim to be the author, but the amanuensis of what I have received, mainly through the teachings of our circle. I have been to no other."

"CHARGE 2D.—Violation of ordination vow as contained in the Discipline—page 255."

"*Bishop*—Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word? *Ans.*—I will, the Lord being my helper."

"SPECIFICATION 1ST.—In teaching, instead of banishing, the erroneous and strange doctrine that the modern spirit phenomena, so-called, are equal in authority to the Bible miracles—pp. 134, 135."

Here is what I say, as cited:

"Having given my opinion so fully and freely, all through what I have written upon this subject, as to the fallibility of what is received by these communications, I need not repeat, that I try what comes through that channel just in the same way I would that which comes from those in the present world. There, as well as here, there is great diversity of opinion upon the various doctrines, principles, and experiences of those in the spiritual world. Hence, I have ever followed the advice given at our circle, to reject everything that was not in accordance with the doctrines and principles taught in the Bible. This I regard as the only safe ground to occupy on this question. With this blessed book as our chart, and the Lord Jesus Christ as our "chief corner-stone," forming the basis upon which we rear our glorious superstructure, with the love of God in the heart, and a universal love to our fellow-men, we can not materially err. Purity of heart, and holiness of life, are the essential requisites for admittance into the paradise of God, as taught by good spirits as well as the revelation of his written word in the Old and New Testament Scriptures. There is harmony between them; and a profound philosophy in their teachings which force conviction upon every candid, reflecting mind.

There were those in the apostolic day (Acts xxiii, 9), who said, "We find no fault in this man, but if a spirit or an angel had spoken unto him, let us not fight against God."

I again ask the candid reader, does this look like making them "equal in authority to the Bible miracles?" There are some people who think many things mentioned in the Scriptures are miracles, which have none of the characteristics of miracles, as I understand miracles.

"SPECIFICATION 2.—In teaching, instead of banishing, the erroneous and strange doctrine, that through the intervention of spirits, a new interpretation is to be put upon the holy Word of God, in which revelation is to be seen as a perfected whole—pp. 177, 178."

This is what I do say on that subject:

"The spirit of free inquiry is abroad in the world. There is special earnestness manifested in a critical analysis of the Bible and its claims to supernatural origin. The open atheist, who scoffs at mystery and miracles, and professes to believe nothing that he cannot analyze, is puzzled at these manifestations. Skepticism arising from the general stimulus of thought is not so formidable an enemy of the Christian religion as many suppose. It is a salutary phase of the ordinary evolution of the mind. By detecting and exposing error, it prepares the way for the advent of truth. Powerful and aggressive as it is, I think its mission is drawing to a close. The means are already being prepared by which the human mind, however cultivated and scientific, shall be elevated to a higher and purer light than has ever been shed upon it. Difficulties which have been considered insurmountable will be removed, obscurities will be explained and reconciled, the skeptic silenced, and the Christian enlightened, when revelation is seen as a perfected whole. Divine truth shall burst forth with new glory from the spiritual sense of the *holy Word of God*. The church has executed its commission according to the letter of that word. Its tendency, however, has been to formalism. Not only the Romish, but the Protestant Churches, have trusted too much in the imposing forms and ceremonies of their religious worship. The human mind has arrived at that stage of progression when it bursts the bonds of literal or sensuous interpretation of the Word of Life. There are aspirations for that which is above the old methods of interpretation, which were necessary in former times. This inevitable warfare between the spirit and the letter

will cease only with a complete victory of the former. 'The letter killeth, but the spirit giveth life.' In its triumphs it will enlighten, revive, purify, and bless the church by light from heaven. There will be no new revelation, but the opening of the seals which have hidden from our eyes the spiritual sense of the Word of God.

"The credibility of the Christian religion depends greatly upon the universality of the laws and principles upon which it is founded. What was done two or four thousands years ago, under similar conditions, can be done now. If we believe that Jacob, Moses, Ezekiel, or John had visions of angels, we must admit it to be possible for persons to have similar visions in the present age. If Paul was carried up to the third heaven while still living in the body, why may not others thus have their spiritual eyes opened to see the paradise of God? These things, I think, are being repeated, with the necessary modifications, beneath the critical eyes of philosophy and science.

"If the theology and psychology of the Bible are true, of which we have not the slightest doubt, then these things, stupendous as they may at first seem, are not only practicable and credible, but irresistible. The sincere Christian should hail them with joy as the time spoken of by our Lord, when we should see the angels of God ascending and descending. Revelation has its successive steps and degrees, one unfolding out of and founded upon the other. Theology, when properly understood, and science are both from God. Hence, there can be no conflict, the one with the other. It is ignorance of one or the other which makes some believe there is antagonism between them. There is really no mystery, but ignorance. The vast volume of nature, spread out before us, when properly understood, and the revelations God has made in his Word, harmonize with each other. Science and true theology are married. The truths of each are written upon their face, to those who have discernment enough to discover them. 'He that hath ears to hear, let him hear.' He that hath eyes to see, let him see what is now being effected by the instrumentalities of these manifestations. It is only from a spiritual standpoint that we are prepared to understand and appreciate these heavenly truths, which are in harmony with the same truths and principles recorded in the Bible."

Is there anything wrong in these views? If so, I am unable to discover it. Is there anything that detracts from the Bible? Is there any claim for a "new revelation"—but merely "the opening of the seals which have hidden from our eyes the spiritual sense of the Word of God."

"THIRD AND LAST SPECIFICATION.—In teaching, instead of banishing, the erroneous and strange doctrine of necromancy. See the whole book, THE CLOCK STRUCK ONE."

A lawyer would call this a "finishing bill." I wonder if the man who wrote it would believe in spirit manifestations now, "if God Almighty were to come to him in person and tell him it was true!"

There was a statute given to the Israelites in the Wilderness that prohibited "necromancy," for obvious reasons, as we have shown in another place, to which I refer the reader in reply to my reviewers. One of those reviewers admitted that it was a civil law made for the Israelites, the penalty of which has been done away. I do not suppose that any one thinks it was any part of the moral law.

I would ask, where is the law of the church upon that subject? I find in Article 6th of the Methodist Discipline, which I have been accused of violating, the following:

"Although the law given from God by Moses does not bind Christians, nor ought the civil precepts thereof of necessity to be received in any commonwealth, yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral."

I will make no comment, but leave the reader to form his own conclusions.

The lamented Dr. Bond, who, I think, wielded the most powerful pen of any writer in the church, on page 16, says:

"For to be plain with Bro. Watson, his old clock is just such an instrument of the divination which God has always forbidden and denounced."

In reply, I say:

"Now, Dr., this is a very grave charge which I think has not the slightest foundation in truth. It is very certain that no member of my family had any agency in its striking, either of the times it struck, previous to the death of one of them each time; nor did I ever hear that any such thing had ever occurred under such circumstances. I think you must be hard pressed to make such an assertion. A few days since while I was absent in Kentucky, a gentleman of this city, whom I have known for more than thirty years, who has always entertained your opinion of these things, told me that he had an old clock that had not run or struck for years. It struck one, last week. His beloved wife died suddenly soon afterward. She was well at the time the clock struck once only. Must that deeply afflicted man whose heart is bleeding at every pore, and whose bitter tears of grief are flowing, be told that 'his old clock,' is just an instrument of divination which God has always forbidden and denounced? No, Dr.! such arguments will never make converts to your cause, in this age, nor check that spirit of investigation which is characteristic of the times in which we live."

If the opposers of this thing expect to fight from behind this battery, I think they will soon find it torn to pieces. We are not living under the Mosaic, but under the Christian dispensation. I do not believe there is any necromancy in the book. Webster says, "NECROMANCER, properly, is one who pretends to foretell future events by holding converse with departed spirits." "NECROMANCER, properly, the act of revealing future events by means of a pretended communication with the dead—enchantment, conjuration." Now, unless the clock striking once just before each of four members of my family died, be not necromancy, then I don't think there is any in the

book. There is no pretending to foretell future events, but the express declaration that they could not do it. On page 114 I say:

We once asked Mystery if the spirits could tell of future events. His reply was, "They can not. They, can, however, occupying, as they do, a much more elevated standpoint than mortals, with the power to see the operations of the minds of human beings in and out of the material body, form a much more correct opinion as to the effect of causes not seen by them." He told us emphatically that no human intelligence could know with certainty the future. None but the Infinite God, who comprehends time and eternity, could see what was in the future. Corresponding with this, I find the following in Judge Edmond's and Dr. Dexter's work, as coming from the spirit of Bacon:

"We do not pretend to prescience. But we do avow our power to combine all the workings of mind and matter, which we behold under different and more favorable circumstances than yourself, and bring the influence to bear on the present or future condition of the one for whom the observations were made. We are no fortune-tellers, but we read events only by comparison; and thus, those of your friends who love you, and who, when on earth, were active and prominent in the busy scenes of life, have specially collated the opinions and feelings of your professed friends, and, reading their very hearts, understand, therefore, what would be their probable action.

"Spirits differ but little from men, except in the sublimation of their organism and in the stronger exercise of the attributes of their minds. Thus, their judgment on matters connected with their life is more matured, and the grand characteristics of their minds are more developed. Their feelings and desires are more intense than man's, and they aspire higher than man, for they are not satisfied with the pleasures and joys of their state, but are continually striving to enter higher in the scale of intellectual and moral happiness.

"PROGRESSION, ONWARD, UPWARD, FOREVER! New scenes, new countries, new stages of progress, one above another, without end. They come to earth, to beseech mortals no longer to grovel in the

earth, seeking their enjoyment in earthly objects, but to look up, up, and from on high shall come to them the knowledge that shall make them free. They teach them that *happiness* and *heaven* do not come to them as a gratuity, but that they must labor and toil for that which is good and pure. They teach them that God does not work by miracles, but by eternal, immutable laws, which are all powerful to save, almighty to condemn, and which are not found in the glasses of men, but are written by his Almighty hand."

I have now passed through this remarkable bill of charges and specifications. I have given the very language from the book to which they refer, and I do not honestly believe that there is any charge or specification sustained. When my Presiding Elder first spoke to me relative to some believing that I had violated my agreement in going to those two meetings, I told him promptly that I would withdraw it and let the committee appointed by the Bishop have the trial. He replied, that was settled at the Conference, and that only what had occurred since could come up now. I told him I was willing to be tried by any committee for what had occurred before or since the Conference. He having suggested, a withdrawal from the church was the easiest and best way to settle it, this was accordingly done a day or two afterward.

I have lived here too long, and here I expect to be buried, to let this bill of charges go abroad over the land uncontradicted. I must here, in conclusion of this, to me, unpleasant affair, say, that from the beginning to the end, my Presiding Elder, Rev. A. H. Thomas, has acted in every respect as a Christian brother beloved.

Before I conclude, I wish to make an extract from a letter or two; one from New Orleans says:

"A Presbyterian clergyman calling upon me the other evening, remarked his exceeding interest in your book; said that it would

be a great mistake, as he felt it would a great wrong, to suppress it from sale and the public reading, as he could endorse all its sentiments, though he knew nothing of its phenomenal rehearsals."

A prominent member of the General Conference which met in this city in 1870, writes:

"I am surprised that the Conference has requested you to withdraw the book from sale, and that you comply. Your motives I appreciate. I am interested in the further developments you describe. The world may not be yet ready for the question. All the best ideas, and some of the greatest inventions and improvements, have been brought forward by men who were in advance of the age, and things had to wait until the inertia of the great mass of mankind could be overcome.

There is a reluctance to take hold of the subject, and treat it as a reality, by the regular forces in theology and in literature. With your earnestness of conviction, and the proofs at your command, you will force the world to accept the facts, unless they willingly shut their eyes to the most interesting revelations ever made outside the realm of divine inspiration."

One more short extract:

"The question will come up most forcibly for a reply—if John Wesley had such unquestionable evidence of the truth of spirit communion, and he being at the head of our church, that Brother Watson's book, which abounded with like evidence, had to be suppressed. We will give the inquirers a plausible answer. Go on, my brother, and add to your book. Get it out as soon as your best impressions dictate. Have no fear of consequences. The angel world will be on your side and carry you safely over."

CHAPTER IV.

HOME INVESTIGATIONS.

Having learned accidentally, through one of my neighbors, that the daughter of an old friend was living not far from me, I called the next afternoon to see her. On my arrival, she met me smiling, saying her father told her of my coming. At this I was surprised, knowing her father to have been dead several years. She then informed me that her husband, father and brothers were with her frequently—talked to her, wrote through her, etc. She said her father wished to talk and write to me. She got some paper and pencil, and he wrote that "he was so glad to see our dear old friend, Bro. Sam. Watson. How are you, my much esteemed friend of old times?" When asked how he was, he wrote, "I am just as happy as I used to be, shouting and rejoicing, praising the God of the highest. I say, bless God. I remember the times very well. I am rejoiced at the privilege of communing with him since we are on this side of the river of life. We are not separated but by a thin vail, and I can see him now as he reclines in his chair, and see how much time has wrought changes in his appearance." I asked what sort of a world did he live in? "It is all glory and beauty, and most mysteriously sweet." What are your employments there? "I go on errands of mercy, at the bidding of my master. Brother Watson, that is a blessed book of yours, and I think it will do much good toward enlightening the minds of the people who yet live in the vail of the flesh. I am rejoiced this day, and am also glad you were the missionary."

"Your friend, Dudley Dunn. My good friend, may God bless and keep you always, is the prayer of one that you have so much blessed in times past. Tell him not to be weary in well doing. Tell him I have long wished to see this day dawn on us all. It is all true and right, altogether. I am *glad*, and *happy*, and *rejoiced*. I cannot express to you all the fullness of joy that is in the paradise of God for all who follow the directions of Christ, our blessed Savior, who loved us and washed us in his blood shed on the cross. He is working with you to do his will, to advance his kingdom, and he sends to you by any spirit in the possession of thoughts, or to whom he has given a mind larger, or possessing a larger knowledge than you have. All we have comes from him, and all things are his. Do not put your hand to the plow and then turn back. Keep on, keep on, and never be weary of your well-doing."

I was never more surprised in my life at what occurred. I had known this lady when she was a child at her grandfather's, Dr. D. Dunn. He was the main pillar of the church when I came here. He was one of the stewards, and did more than any one in building the first Methodist Church, on Second street, in this city. He had done me many favors. His hospitable mansion in the suburbs had been the preachers' home as long as he lived. His son-in-law, Dr. A. B. C. Dubose, was one of my best friends, and one of the most influential Methodists in the country. No better or more respectable people ever lived in this community.

His daughter married Mr. George Bayne, who died during the war, at Pine Bluff, Ark. I had not thought of her for many years that I remember, but when informed of her being here and her circumstances, felt it was my

duty and my pleasure to call and see her. This explanation is due her as well as myself. She is a member of the Episcopal Church, having joined with her husband in Arkansas. I have called to see her as one of the very few that are left of a large and influential family, who were among the best friends I ever had. I have preserved some of the communications she has written, from which I will give some extracts, showing, as I have always maintained, that all that I have ever had professing to have come from a spiritual source, was in accord with the teachings of the Bible, as understood by the Church.

I called to see Mrs. B. again. After prayers it was written:

"I am here, and delighted to see Brother Watson. I am just as well as I can be. I have been trying to get this child of mine to help you. She will be all the better of a little treasure laid up here, where moth and rust come not. I have not got time to talk. Here is my brother, an old Presbyterian minister, who is anxious to say a few words to you if you are willing:"

"I am anxious to tell you my views on this subject, so that if any of my old friends should speak in an unbelieving and disrespectful manner of you or your book, tell them that I am where I see comfort to poor mortals of earth. May the good Lord good God does send his spirits to minister sweet peace and enough to make me positively know that the great and bless you. Yours with respect,

"J. J. DUBOSE."

I then remarked: "One of your brethren is going to preach against these things on Sabbath. Will you go with me and tell me, through this medium, what you think of

it?" "With the most exquisite pleasure. I will attend you from your residence, and you shall be my companion if you do not object." I remarked: "Your people do not believe in these things." "I scarcely think they do, and oh, they are mightily behind the age, I do assure you, sir." "What did you think of it when you were here?" "I did not spend much time thinking about it. I was, I am sorry to say, too material, and dealt with the tangible too much. God forgive my ignorance. Oh, our fleshy eyes are too unbelieving, but we are growing into a brighter day, and I do verily believe we will, before long, be able to let you see your friends departed face to face." I asked if he found Jesus Christ the only Savior. "No doubt about that. The only sorrow is that the question should be asked." I said, "Some accuse us of denying Christ as our Savior." "Now, I am glad you asked me the question. Oh, the Savior is the Son of the one true and living God, and he is the Savior of the world, if they will to be saved—but all are free agents. None are made to seek the face of the Savior, but are invited, and they can go to him or not, as they will themselves. The Word of the one God, the one Jesus Christ, the one Holy Ghost. I am explicit, for I write to sheep of my flock that were mine long ago, I would so like to keep now, and yet lead them in the way of eternal life. I do not wish to tire, Brother Watson, but I will answer any question you may wish to ask."

I asked, "What sort of a place is it where you are?" "Well, it is a most beautiful, happy and charming place, which once obtained is scarcely ever lost, for it is too good to be lost; and nearly all are climbing up higher and higher. I first reached the fifth sphere, and am now nearly to the seventh. I do not say this to boast—

please understand me, sir—but to let you know how things are here. My brother here is fast advancing also, and will soon be in the seventh. There is plenty of work. We first all have to study if we so desire, and improve our stock of knowledge, and then when we are capable we go on errands for the most High. We first study the geography of the spheres, and then the different earthly languages, and after that the various sciences, and with very much pleasure. If I could know when you were coming, I would try and arrange my matters so as to be here promptly. This is the beginning of a new era."

On Thursday afternoon, August 28th, I called on Mrs. Bayne. She read to me a number of communications she had received from different persons since I was there. We had prayers, after which this was written: "I am here, and much delighted to meet my friend and fellow-partner in trying to do good and correct error. I am asked what I thought of the sermons. I am not exactly prepared to criticise, and it is not my mission or my intention to carry on any controversy with any brother minister in the flesh, for I sincerely believe Bro. B. acts and talks up to the present lights, and I hope God will enlighten his mind when it is his holy will to do so. But I am anxious to let all my Presbyterian friends know—and I have a good brother in blood-kindred who advocates my old tenets—that there are many mistakes in them. Martin Luther, who feeling so much the corruptions that had crept into the church, made so great a leap to get out of it, that he discarded some things and articles of Christian faith which were perfectly pure, and that no one could be unbenefitted by practicing. The very first impulse we feel here, after finding how glorious, how good, and how entirely condescending the high and mighty God is to his children, is to

prostrate ourselves in the very dust at his feet, and say, unworthy, unworthy are we, even to kneel at thy footstool. I would much like to have all (I mean my people) to know this comes from me, for, though a very poor creature in my own right, yet was made a minister unto the souls of men. I am glad to have an opportunity given me to correct my errors of education. Christ Jesus died to save all willing to be saved through him, and turns not away from any sinner, however vile, if he or she will only say in heart, Oh, God, be merciful to me a sinner! He is delighted to redeem any profligate, however low in the scale, and will lead him into the paths of sweet, and most glorious, and most enduring peace, such as a regenerated soul only knows in Paradise."

I have given these extracts for the purpose of showing that the same cardinal doctrines are taught, the same fundamental principles inculcated, as I understand them, that I have heard from the pulpit and the Bible, from my earliest recollection.

The following, coming from her father, Dr. A. B. C. DuBose, may seem strange to many, as it did to myself. I know not what to think of it. I was not present when it was written. A portion of it was spoken before, through her, one evening when I was there, by her father. It was then written, and she was directed to bring it to me to have published. I know that many will ridicule it, but there is this consolation, if it is true, we will know it erelong, and I am willing to bear what may be said until we know the truth of these things. It is the TRUTH that will bear the test of time and eternity, which we are seeking, not the approval of the world. We have lived long enough to learn that truth is a priceless jewel to be sought after, for it will stand when the world's opinions, like a bubble,

will burst and be no more; while truth will shine on, ever becoming brighter and brighter, as eternity's ceaseless ages roll.

"When a soul leaves the body here on earth, it is already surrounded by the same kind or description of spirits, who bear character equally good, or vile, or mediocre, as the one taking a spirit form. If a spirit is not too damnable and black, and too plainly of Lucifer's kingdom, to go to the great and good God, our Lord and Savior Jesus Christ, at a single glance, tells him where his allotted place is, there to be until he may attain a higher sphere; for there are degrees in heaven, and a man may rise up higher as he is purified, or may sink lower as he is presumptuous or disobedient, into the sphere of the less blessed, where there are companions of his own kind; for here all must be by what we call laws in a state of perfect harmony. Like goes with like, for all is known and perceived by those around, as well as the All-seeing Eye. The facilities for advancing are much in advance of anything on earth. We have books, charts, maps, and in fact anything or everything requisite to the student's learning thoroughly and quickly. In the first place, he is surrounded by spirits who are engaged in the same work as himself, and who lovingly render him any assistance he requires of which they are capable. And then there are those whose work it is to teach—instructors who have been here a long enough time to be efficient for that office. And then the spirit has laid by those great impediments to the mind's culture—the world, with its allurements and distractions—the flesh, with its appetites and ailments—and then the greatest of all, the devil, is left behind, and he can serve God in any appointed way, without his many wiles to tempt him from his duty. One of the first studies is the maps and geography of the earth, so that a spirit can know where to go when directed on a mission. And then the next is an acquirement of all the human languages, for it is very necessary for a guardian to understand whatever may be said by all around, to be the more able to take care of a soul in charge. Then he is instructed in all the sciences for a quick and efficient advancement. One has to rely perfectly on God, but yet he is a free agent here in heaven, as well as in earth, and his own sincere desire is to become useful. And the

amount of industrious zeal he puts forth in his work is very much depending on his own will; laziness will not advance a man or woman or a child any more in Paradise than in earth, for all are required to be diligent, if they rise up to realms and spheres of more effulgent glory, and more purity and perfect blissful repose Now, by repose I do not mean a lying and basking in lassitude under the benign smiles of God, for where can be the rest for a soul that rests quietly and sleeps away his time where all around is busy and full of glorifying God! Not by going to sleep in his august presence, but by working for him, by growing more like him in our sincere zeal to gain souls for heaven, by working and being diligent in doing as we would be done by—for the eye that keepeth Israel neither slumbers nor sleeps. What a rebuke to the slothful! Now there is another, a very essential requisite to the advancement of the soul, as well as the glorifying of God, and this is the most perfect obedience to all his laws, as well as his behests, breathed out to his ministers in his immediate presence.

"Now I know there has been much desire to find out something of the future of man—as to his place of abode after he leaves the flesh. It has for a long time been known that he goes immediately into the presence of his Maker, but where that tribunal was placed is a matter of much speculation. We are instructed to inform the people of the earth that their Paradise is now situated on the * * * *. It is there that the Blessed has his throne, and there we appear in his holy and august presence. Now our Lord and Savior Jesus Christ is the one Christ, to be only equaled by his great love to his own people, the work of his own hands, for he has loved us and watched us with an eye which never slumbers nor sleeps, and who washed away our original sin by the shedding of his own immaculate blood. The Christian immediately commences a course of study which is marked out for him, and indeed the same mental labor would be counted most arduous to one in the flesh, but nevertheless is accomplished much sooner here, for we perfectly and particularly adore, and with greatest love worship likewise the God of the whole universe, the Father and the Holy Spirit. The Holy Trinity we were taught all our lives in the flesh is a perfectly true teaching, and that every word in the holy Bible is his own revealed will, is also perfectly true.

"Our place of departed spirits is situated on the * * * *, where all is the perfection of beauty and illuminations of light. I represent almost indescribable happiness. We live in houses not made with hands, but eternal in the heavens. The houses of the pure in heart are made of perfectly white jasper stone, of various modes of architecture. Something as to their shape is often met with on earth, but of a workmanship as far superior as can be imagined. In those 'mansions in the skies' we are accommodated with all things for our spiritual repose, perfect ease and comfort. We have beds to rest on when weary, for our spirits sometimes need sleep. We have tables to eat from furnished with the purest linen, and services of the purest gold to take our food from. Yes, we have spoons, plates, dishes, etc., all made most exquisitely of gold, from which we eat. The manner of sitting at table is somewhat different from yours on earth. We all have our own houses where our friends visit us, and we entertain them all after the fashion of earth, yet with infinitely pure hospitality. When we have a guest of our own quality we sit equally around one table, but when some one comes from the spheres far above us, we honor them especially for their more perfect purity, which distinction is shown at table very especially. Our establishments are provided with servants whose duty it is to do especial work, and who perform their labor in perfect love and cheerfulness and alacrity, and who likewise go on with the culture of their minds in their regular hours for study, and endeavor, if industrious, to raise themselves. Our food is fruit and vegetables, together with the true juice of the grapes we have here, which are not distilled as on earth, but is quite invigorating to our spiritual bodies. We have the tree of life here growing in luxuriance, which mother Eve, poor old lady, failed to choose while she was disobeying; thus her disobedience was punished. We eat also of its fruit, and it is invigorating as it is thus formed. And then we have manna for bread, together with very many beauties and comforts which I am not now instructed to write about.

"I am now going to speak hurriedly of the vegetable and animal kingdom. God has not made anything to be entirely destroyed—for he trifles not, nor should we. Every tree, plant or flower which is annihilated upon earth comes up here and grows in much

more perfection. All animals renew their lives in Paradise, where they roam free from fear of all restraint from the unkindness of man. Birds and fish, as well as four-footed beasts flit through our trees, or dive in the waters of our liquid streams, perfect in beauty and security—for there is no fear of anything here; an angel child is not afraid of a lion, but all things here perfectly worship God. Man is much the most highly favored of God's creatures, but all things bow down and sing praises and worship God. Even the foliage of the trees droop three times a day in worship. The flowers bow their fragrant heads in worship also. All here give glory to God the Father, God the Son (blessed be his holy name now and forever), and God the Holy Ghost, the all-pervading spirit of the Godhead."

I had heard a portion of this spoken through Mrs. B. before, by her father, when he told me he saw I did not believe it—said he saw two evil spirits tempting me to disbelieve what he was saying. Since then, I have been thinking over it, and find many passages in the Bible to warrant a belief in what has been written. Abraham had a meal prepared (see Genesis, 18th chapter), for the three angels that visited him. The manna with which the Children of Israel were fed, is said to be "angels' food." We are to like the angels. Christ says we are equal unto the angels. Our Savior, when he partook of the wine, when the sacrament was instituted (see Mark iv: 25), said, "Verily, I say unto you, I will drink no more of the fruit of the vine, until that day when I drink it new in the Kingdom of God." He also says, "In my Father's house are many mansions; I go to prepare a place for you." St. John says, "I saw a new heaven and a new earth." He speaks of "a great and high mountain." "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God. On either side of the river was there the tree of life which bare twelve man-

ner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." I do not know what it all means. I give it as I received it, and while some will ridicule, others laugh and think I am beside myself, yet to some they will be precious truths which they hope to enjoy when they pass over the river called death. While cogitating over these things I find in one of my exchanges the following, well worthy of reading:

"These passages of Scripture are statements of a portion of a vision of a prophet of olden times; and if any prophecy or revelation is of any value to man this is, properly understood; inasmuch as it hints very strongly at immortality by affording glimpses of man in the future life, and of the world which is to be the home of the spirit when that which is mortal is laid aside. These glimpses may be, indeed are, dim; but with other light on the subject, which it is given man to receive, they are eloquent of most blessed and glorious truths which it is for the interest of man to know, since he aspires after immortality, and from his nature demands some knowledge of his future.

"The age of investigation is upon us. We do not pause before any subject or statement from any source, before any authority of past or present times, but ask the why and wherefore, the how and whence of everything to which our attention is called; breaking over the barriers of education, creeds and dogmas, and even public opinion, and asserting our right to think and reason—to know for ourselves of all things. And if cherished idols fall, as they must and do, the growing intelligence of the age is sure to substitute something in their stead more worthy the adoration of intelligent humanity.

"The great lesson of science to-day is that nothing dies or is lost. Disintegration is not death in the strict sense. The leaf, the shrub, the tree, the animal form of every type that perished ages ago, and mingled their dust with the earth that developed and supported them, live to-day in the forces that propel the vast machinery of this truly living, moving age.

"Spiritual forms and substance, spiritual methods of life are like material forms and substance, and methods developed by the necessities of physical life, but refined, improved, as spirit is the refinement of gross matter. Paul illustrated this in the 15th chapter of First Corinthians. He declared that 'there is a natural body, and there is a spiritual body;' and illustrated the likeness of the two by the grain of wheat, which, cast into the earth, or germinating and casting off its grosser part, or 'dying,' produces its likeness in other grains. 'There are celestial bodies, and bodies terrestrial; the glory of the celestial is one, and the glory of the terrestrial is another.' 'It is sown in corruption; it is raised in incorruption,' are his apt expressions in defining the differences of the two states of being. If Paul's teachings, and those of multitudes of others who bear witness to the same state of things, are correct; if it is true that man lives thus in spirit, then we must reason that the spiritual body needs a real house in which to dwell, and a support.

"We believe that the spirit is the real life of man; that this energizes the whole being, sets in motion the physical forces by co-operating with them, thus constituting man 'a living soul.' It is the 'breath of life,' breathed by the Divine Architect, into man, the most perfect of his works, when He created him. And thus, it is with every living form in the universe, every atom that enters into its constitution. Thus, we have a world within a world—a spiritual nature—the counterpart of physical nature. Now, here is the philosophy of a heaven—a future state—that man can understand, and the contemplation of which he can enjoy.

"Human beings form habits of life which are as a part of their life. They learn to live in the only way they can live, and must continue so to live if they live at all.

"Imagine a world devoid of the objects that make up the physical world. Could such a one be habitable? Aside from the elements that visible nature yields for man's support, it also yields that variety and beauty which is as much a necessity to him as his bread. It yields employment for his faculties, means and scope for investigation and experiment; it is the indispensable field in which he labors for the development of his powers of intellect. John did not say how or why it was that trees and

rivers and cities existed in the heaven revealed to him. He stated the fact that in spirit he beheld them, and it remains for those who can reason of what is in nature seen or appreciated by any of the senses of man, physical or spiritual, to explain how and why it is possible for these things to be so. John's vision has been corroborated by very many other prophets and seers, and it ill becomes thoughtful investigators of nature to scout such evidence of a future state and the character of that state.

"The spirit-home—a counterpart of the earth-home—only as much more refined, elevated, heavenly, as spirit is more refined and heavenly than gross matter! Is there anything unnatural or unsatisfactory in the idea? It may be an unthought-of idea; it is so to many, and contrary to the generally-received notions of the future world; but does it not answer to the real cravings of the spirit after all? Why do mortals so dread death? One principal reason is, that they fear the realities of the future world. They are not educated to believe that God has provided in the future life for the spirit as its education in the initiatory stage of life demands. They forget that man is what he is from his contact with nature, his study of and communion with nature, in all its varied forms; and that, from the very nature of things, to change his mode of life would be to change his nature so completely that he would not retain his identity.

"John says, 'I saw no temple therein, for the Lord God and the Lamb are the temple thereof.' This corresponds to the idea that in the highest condition in life, God is worshipped in his works—is adored in heart everywhere. God's real temple is in the heart that adores him. We have been told of the trees and rivers of life that beautify the homes of our departed loved ones—of every variety of surroundings that go to make a home attractive, and a fit dwelling place for human beings. We cannot doubt the truth of these revelations, nor those of John, for we recognize the necessity of such a state of things, the naturalness of it.

"Let us consider for a moment what must be the employments in the future state. If we love to acquire knowledge here, we can believe that we shall continue to love to acquire it after we emerge from our house of clay. If we do not love this employment, we can understand that the necessity is the same for our acquiring

knowledge and cultivating a love of it; for we cannot conceive that human beings must forever wallow in the mire of ignorance, because circumstances have combined to prevent their becoming wise in the first state of existence. Thus we know from reason and analogy that we must study nature and art in every form and variety in that life, to become truly wise and worthy children of our father. We shall obey the mandate, 'Go on to perfection,' in this manner, and by practicing every virtue, we must be teachers of the ignorant; helpers of the weak; comforters of the distressed; we must be angels of mercy and instructors in the truest sense, as we prepare ourselves here and there to be. The little children of that world, what of them? Must they not have the care and instruction that childhood needs, even though they have put on immortality? Must they not have the necessary discipline and experience to fit them for responsible adult life? Mothers, who have been deprived of the blessed privilege of training your little ones, think you not that mothers are prepared to take your places, and train the little ones in the way they should go? This must be the employment of many who must be well qualified for it, and to minister to the tastes and pleasures of childhood.

"We must, in the nature of things, have amusements there. We must sing and 'play on our harps,' and do whatever else is necessary for recreation of mind and body. We glean many of our pleasures from nature here. The earth yields every variety of pleasing sounds, sights, fragrance and flowers to minister to our pleasures.

"God is most lavish in his gifts of this sort; thus in plain language declaring the necessity and the righteousness of innocent amusements. The flowers bloom and yield their fragrance; the landscape smiles in variegated beauty and enlivened with life; the stream glides along, reflecting the azure depths, and sparkling the glory, the divinity of purity, the everlasting hills, the solemn woods, the blue dome above—all speak of infinite love, and of the wonders of creative art in the world to which we go, as here; since from these as much as from aught else, we learn wisdom as well as derive comfort and pleasure.

"'And there shall be no more death,' said the same prophet; 'and tears shall be wiped from all eyes.' We believe such inspi-

rations, because we cannot help it. We wish to believe them, and it is natural to believe them. Man has an intuitive belief in his own immortality and ultimate happiness, which is, in reality, one of the strongest evidences that these are his portion. His nature speaks its own needs in the language that cannot be repressed. His intuitions are God whispering in his spirit the truths that reveal themselves in strong light, as intellect unfolds. Man created in God's own image must be immortal as God is; must go on to perfection as the child of the perfect father; must be blessed more and more, as wisdom and holiness adorn the being, and reflect the God in him; until ultimate, perfect happiness, like that which God enjoys, must be his, as in him is outwrought the perfect 'image of the heavenly.'

"What can man want that is not his now and in prospect? Child of heaven, be content with thy lot! Be not content in ignorance and sin, but put on true manhood; assert the divinity of thy nature, and aspire with all thy might after the good, the pure the divine.

"To him who hath loved us, made us heirs of God, and thus of immortality and heaven, be praise and glory eternally."

The following I received, purporting to come from a Methodist preacher, who lived and died in this vicinity. I do not know what importance to attach to any of it. As no one is now responsible for what I publish but myself, I feel it due to truth to give it as I received it:

"I am much delighted to talk with thee, old neighbor and dear old brother in the church. Well, Bro. Watson, I have orders from the high and mighty throne of the Lamb of God who taketh away the sins of the world, to instruct thee in useful knowledge—which we all, and the Most High most of all, wishes thee to know of. Well, we are here to instruct thee, and if thee wishes we will write things to enlarge thy knowledge. Well, firstly, we wish thee to know more of Paradise than thou dost know. When a soul first leaves the tenement of clay that has held its great jewel—the soul that God breathed into it—it is met by spirits like itself in purity, who pilot him or her up to the throne, if the spirit is pure; if not, we cannot now tell thee where it is sent, for want

of time, but we speak of the pure. We are carried to the *throne*, and O, the most perfect sweetness and loveliness of our reception by the Savior, is enough to make every pain and anguished moment on earth pass entirely into forgetfulness. He assigns us our place in one of the spheres with others like ourselves. Well, we go right to work, willingly to work, to prepare ourselves to serve the One who has suffered and condescended so much for us.

"Now, my particular business is as a messenger for the Most High. I carry his behests to many of the different planets, as well as to all the different nations of the world, and there are many others who serve him in the same capacity. The Lamb has a throne erected there, and it is there we first see his most lovely and holy face, which sheds peace into our hearts and makes us pure. On this planet we all live and move and have our being, in our spiritual condition. We live in houses made of a kind of pure white stone called jasper; the constructure is perfect, and all their inner arrangements are such as to contribute to the comforts of our changed natures. Yes, we have beds that we rest ourselves on, and chairs, sofas and tables, that we eat and write on; and we have books and pens and paper suitable for us; and then our tables are furnished with all suitable articles to hold our eatables, which are of a kind to sustain our spiritual natures. And then there are those whose allotted work is as servants to us; they are pure angels, who serve us with love and willingness, and we live in perfect harmony and love—each performing his or her own part in the household in perfect love, charity and friendship. I wish also to tell thee of the fruits and flowers, but I am afraid the medium is too tired. Here our planet is very much like the earth, and we raise vegetables for table use, and we have fruit from the tree of life that the pure old mother Eve did not quite pluck and eat, but nevertheless is very nutritious and delightful, and contributes very much to our spiritual strength; and we also make use of weapons in warfare made of electricity, and wear a kind of shining armor which is glorious to look upon, and then we are commanded in our armies by officers who are commissioned by the holy Savior himself, and our phalanxes are perfectly glorious in appearance, and the soldiers are all soldiers of the cross, and work for Christ."

This was sent to me by Mrs. Bayne December 5th, written through her, as she believes, by the person mentioned:

"I am John Wesley. I have a commission to appear here and write through this medium the behests of the Almighty Lord and Savior. To Brother Watson I am especially sent to raise up his drooping strength, to invigorate him with the love that is in the hearts of his brethren who have passed on before him—who are now enjoying the bliss and the peace which passeth all understanding—in a home which passeth not away, but is eternal in the heavens, in the paradise of God, where we all await the final judgment, which will come in God's own good time. But in the interim, let us all prepare for it. Now we are sent—we were told to come and speak to thee, my brother in the church, and my fellow worker in the cause of saving souls. And we are sent to tell thee to fight on and faint not, for we through thy power work. I mean the book in circulation has gained a decided advantage over Satan, and now for the great I AM's sake, do not let us waver, or faint, or stop, but march right onward for the prize of our high calling in Christ Jesus.

"Now, for the present, I am not commanded to enlighten thy mind especially in any new developments, as it were, but to rather bolster thee up and keep the ball moving on in the right direction, onward, onward.

"I wish to very specially send a message which I am duly allowed to do, for I received permission from the foot of the throne. I want very much to speak to my brethren in our own particular denomination or church, and especially tell them there is no sectarianism in heaven, for we do most emphatically fight against Satan—that old scamp of vileness called Lucifer. We do decidedly, all of us, work against his dominion. And we work together in the most brotherly love, and do not get sinfully angry if our brother or sister tries a new method of putting forth the doctrines, or, if one remember something almost obsolete and brings it up in a case at hand, and tries to effect something good for Christ, and draw a poor lost soul from perdition. The perfection of brotherly love continues to reign in our hearts here, and we

all are really of our immaculate body in the Lord. Because whatever is not for, is certainly against us. But the propagation of the Bible in whatever words used, if these words are the love of Christ Jesus the Savior and the Holy Ghost, to pour forth wisdom, is certainly a good work.

"Now, in paradise there is but one description of a church—I mean what on earth is called but one denomination, and that is the holy temple made by the order of God. And we all, who are not too impure to kneel down to God, (who do not perforce kneel down to Lucifer in fear, in hatred toward him and everything, but yet kneel to him.)

"O, my dear brethren on earth, let me now truly tell you all that most lovingly, charitably and peacefully wear the yoke of our blessed Lord. And we work together, help each other, and pray together whenever we meet, even if we never met before, if only the sign of the glorious and loved cross of Christ is to be seen lying on the breast, for by this we know our Master's sheep. Yes, my brethren, whenever we endure daily our constant labors for the glorifying of our own beloved Master and Father, that we meet with any follower after righteousness we immediately give him the right hand of fellowship. He, however, humble in outward appearance, perhaps may not have been in heaven long, and has not arrived at a state of happiness and unity equal to ours—yet there is but one question we ask him (and that is told by himself without asking), If the intentions of thy mind are to serve God or not? And then, if we are purer, more learned, more enthusiastic, we immediately say, Come, go up, go on, and we will all try and help thee. Glory, glory be to God the Father, God the Son, and God the Holy Ghost! Amen, Amen, Amen."

I have given the above just as it was written, knowing that many persons will think I am a proper subject for a lunatic asylum. So, many have thought of others, but time has demonstrated their folly. One characteristic of that condition, is to think others are as some think I am. I do not have that opinion even of those who think thus of me. Time will solve some things, eternity others.

CHAPTER V.

I saw by the Nashville *Union and American*, that Rev. Dr. W. P. Harrison had been lecturing on spiritualism in that city last November. I copy the following:

"THE CLOCK STRUCK ONE.—*To the Editor of the Union and American*—Since my lecture on Monday night, a rare bit of spiritualistic theology, entitled THE CLOCK STRUCK ONE, has been placed in my hands. I propose to notice this production of Rev. Samuel Watson, on Wednesday night, in my lecture at Masonic Hall. This new exponent of 'medium theology' furnishes me with a number of proofs in demonstration of the truth, declared in my former lecture, and I shall not hesitate to avail myself of it. I propose to tell *why* 'the clock struck one.'

"Very truly yours, W. P. HARRISON.

"Nashville, November 12, 1872."

That paper did not inform us why 'the clock struck one,' but the editor of the Nashville *Christian Advocate* seems to understand all about it. Hear what he says in regard to the lectures and the subject:

"DR. HARRISON'S LECTURES.—Dr. Harrison delivered three lectures last week, in Nashville and Edgefield, on 'spiritualism.' He accounted for all the phenomena, which by charlatans and simpletons are attributed to spirits, on physical, physiological and psychical principles. His explanations and illustrations were clear and satisfactory. He could not, of course, produce the phenomena without suitable associates and rooms, a laboratory and proper chemical agents, and mechanical contrivances; but his exposition of the principles involved were satisfactory to all sensible hearers—and he had large audiences of such. We wish he could repeat his lectures in other places, that unwary persons might be kept from the fatal delusion, called by a misnomer, spiritualism—a species of necromantic knavery and folly, which is the opprobrium of the nineteenth century."

I would respectfully ask the candid reader, Is the second sentence of that extract true? Has he "accounted for all the phenomena" on scientific principles? If so, he deserves the thanks of the scientific world. They have been trying it for near a quarter of a century, and both in Europe and America have confessed their failure to account for thousands of things upon scientific principles.

About the time Dr. Harrison was lecturing in Nashville, a Methodist preacher, whom I have known there for over a third of a century, was in this city. He is not a spiritualist, as the world understands it. He told several preachers in the *Western Methodist* office, of some phenomena which occurred in his parlor just before he left the city of Nashville. A table larger than a large heavy table in that office was suspended in the air over their heads. A violin which was placed on the table played with no visible hands touching it. His piano performed with no mortal touching the keys. The violin was then carried up to and around the ceiling playing with no visible hands touching it. Yet, my old friend said science would discover the laws by which it was done. I told him I would give him *five hundred dollars* to do those things by science. As Dr. Harrison is advertised to do these things by "mechanical contrivances," I propose to him that I will give him *one thousand dollars to come to Memphis* and do what his brother preacher said was done in his parlor.

No, gentlemen, you cannot do it. I have seen similar things done here during our investigations seventeen years ago, hence I cannot believe that science ever will solve the problem; and, until it does, such notices will not accomplish much good. When millions of persons know that they have communications with their departed friends, it is worse than folly to attempt to ridicule them out of such

knowledge. They are manifesting themselves to their friends in Europe and America by thousands. Over five thousand persons have visited a country town in New York, and have seen, recognized and conversed with their relatives face to face. Some of the citizens of Memphis have been there. I clip the following from one of our city papers. It was written by a worthy member of a sister church:

"An old and well-known citizen of Memphis writes as follows from Moravia, New York, the great focal center of modern spiritualism. Our correspondent says:

"About fifty ladies and gsntlemen had a sitting in a well-lighted room. I first saw several spirit hands and faces, and heard a very interesting lecture from an aged spirit, who did not give his name, nor do I know that he was recognized by any one present. A gent and his wife arrived there, who would not tell his name, where he was from, or what his business was. He was an unbeliever, and said he was determined to use every precaution against deception. The next sitting a young spirit presented himself who appeared to be about twenty-five years old. As soon as he appeared fully to our view the old gent said, 'That is my son. Can you give us your name?' 'Yes,' the spirit son replied; 'my name is Milton Pope.' 'Now,' the father said, 'I know of a truth that if a man dies he shall live again.' I said, 'Milton, you are more alive than ever, since you became a spirit.' He said, 'Yes, yes!' Then the father said, after talking with Milton some minutes, 'Can you bring your brother to see us?' 'Yes,' he said; 'father, I think I can bring Rufus to-morrow.' He did bring him, and both sons conversed with their father and mother for several minutes, in plain sight of all in the room. The parents were so ovejoyed to see their sons they could not refrain from weeping. After the old gentleman became thoroughly convinced of the truths of spiritualism, he informed me that he was a clergyman from Massachusetts, and that his church members sent him there; told him if he would go there with his wife and investigate thoroughly, and when he returned state in public what

he saw and heard, they would pay his expenses, etc. The gentleman and his wife were highly educated, refined and strong-minded people. A very intelligent gentleman came there from New Orleans, who informed me when he arrived there he was a confirmed atheist, but he said, 'When I saw a number of my friends there whom I fully recognized, knowing them to be dead, I was compelled to give up all my preconceived opinions, and now I am fully convinced that after death there is another and better life.'"

Volumes might be filled with the accounts given by those who have been permitted to see and talk to their friends in the daytime. It is just what Dr. Adam Clarke said he believed many years since, "that they could not only communicate with, but make themselves visible to mortals;" yet another "Doctor" says it is "a species of necromantic knavery and folly."

There are, perhaps, hundreds in this city who have been permitted to enjoy the privilege of seeing their friends and talking to them, embracing as respectable and influential classes as any others in the community. I find in one of my exchanges the account of Chas. A. Putnam, which occurred recently. He concludes thus:

"Mr. Jackson appeared at the aperture in the cabinet. We could see his face distinctly. He spoke as follows:

"My friends, is n't it beautiful that we can manifest ourselves to you. Never become discouraged at your sittings, for we are always active. Is n't it a glorious thought that in the spirit-land we are none of us deformed," alluding to a gentleman present who was very much deformed. "When you hear raps, it does not always signify that they are spirit raps, for there is a great deal of chaff in with the wheat," meaning a fraud that had been practiced on a gentleman and lady present by a would-be medium. He continued, "Strange as it may seem to you, my friends, in less than five years, yes, in much less time than that, your spirit friends will sit by your firesides, and converse with you as you are now conversing with one another."

I have felt, seen and talked to those who have passed away from earth for many years. This has been when I have been alone, mostly at my own quiet home, and some time before our investigations in 1855. I knew the public mind was not prepared to believe it when I wrote the book, nor are they now, but as no one is responsible for what I write but myself, I will not involve the church by telling it.

MRS. HOLLIS' MEETINGS.

On Friday evening, November 29, by invitation of a Methodist friend, I went to witness some manifestations which have not been seen previously in Memphis, that I know of. There were fourteen persons present at the meeting, all citizens of Memphis except a gentleman from Clarksville, a member of the Legislature, and Mrs. Hollis, from Louisville. The room was made perfectly dark, and we were requested to sing some old familiar hymns, such as, "Nearer, my God to Thee," and "Rock of Ages cleft for me." There were several spirit voices which joined in singing delightfully. A tin trumpet, about two feet long, was placed on the floor. A spirit, known as "Jimmy Nolan," a Federal soldier, who died at the "Maxwell House" in Nashville, seemed to speak through it in a loud kind of whisper, filling the room so that all could hear distinctly. He passed round and was introduced to us all, making some remarks to each of us, expressing gratification at meeting with us.

"When he came to me he said: Mr. Watson, *Bishop Otey*, *Phillip Allston*, and *Charles B. Parsons* have come here with you to-night, and there is your mother, Susannah Watson, standing behind you." Rev. Phillip Allston was the Episcopal minister (a young man of fine talent), when I came to Memphis in 1839. He heard me

preach the third sermon I ever preached in the city, and we were on terms of intimacy while he lived. For a considerable time he conversed freely with the company, with the familiarity of a friend.

He said he did not suffer when he died—really did not know he was dead, until he met with some friends who informed him. He said he was brought up by a Methodist mother, but that he was a materialist. When he found he still lived, he then resolved that he would do all in his power to convince people that there was a life after death. That he had found in this lady that which enabled him to talk to those who attend her meetings.

In answer to numerous questions relative to the locality, employment, etc., of the spiritual world, he said that there was great diversity of employment there. They had houses, and many things we have on earth. There were animals there. They eat fruit of the most delicious character. That this world was but a type of that, and the spiritual was the real world. That time and space were to a great extent annihilated. To will to be at a place, and they were there. Two seconds only were required to come from New York, here. I copy from the *Appeal* what he said of the spirit-land:

"The spirit-land is a real place, about one hundred and seven miles above the earth. It circles the earth like a zone. Each planet has its spirit-land, like a zone belting it about. This zone is comprised of seven spheres. The seventh is the abode of the highest and purest spirits. Jimmy, himself, lived in the fourth, was happy and contented, but expected to grow up to the seventh some day. In the spirit-land is an instrument by which thought can be instantaneously photographed on paper. It is to be introduced on earth before very long. In the spirit-land every one is perfectly transparent, no one attempts deception and lies would be utterly useless. All this and much more was related by the spirit Jimmy in the most natural and mortal sort of way."

I also copy the following for the purpose of making a few remarks in regard to it:

"Various questions and answers were made by different persons, until rather a metaphysical sort of conversation was begun and carried on by Col. Meriwether and the spirit, to which the rest listened in silence. Col. M.—'You say, Jimmy, my soul is to live forever?' Spirit—'Most assuredly; Mr. Meriwether, you cannot believe this poor earth-life you have to be all?' Col. M.—'Well, Jimmy, if my soul is immortal, and is to go on living for all future time, how about the past? has it always lived? If it has always lived, how was it? and what did it do before it became lodged in this mortal body, which men call Minor Meriwether?' Spirit—'I can't tell you; I'm not forbidden; I'm no slave, but there are some things we think it better not to tell.' Col. M.—'Can you tell if there ever was such a man as Jesus Christ?' Spirit—'Certainly, Mr. Meriwether, Jesus Christ once lived on earth.' Col. M.—'Was he the Son of God?' Spirit—'Yes; as you are, as I am, as all life is a part of God.' Col. M.—'Had he a human father?' Spirit—'Why, surely, Mr. Meriwether, as every man has a human father. Jesus Christ was a great and good reformer.' [Mr. Watson was heard to remark, that in the course of his twenty years of spiritual investigation, this was the first time he had come square up to anything opposed to the teachings of his church.] Col. M.—'Jimmy, can you tell me about God? Has he a personality?' Spirit—'No, sir. All life is a part of God. The creative principle is God—it is diffused through the universe—it is in all things. God has no individuality.' [This was a matter square up against Mr. Watson's church.]"

I embrace this occasion to repeat the cautions given so often, that there is no reliability as to the doctrines taught by spirits. "Jimmy" believes now, perhaps, just what he did while here. He was a materialist, and his existence proves he was in error in regard to that important doctrine. I do not question his honesty. He doubtless gave his opinion as he believed, but let us look at his account of himself. A drummer in the army, twenty-two years

old, and has been going about with Mrs. Hollis, trying to convince people of immortality, since his death. What does he know of Jesus Christ, or of his having "a human father?" It is simply ridiculous to think that he knows anything on that subject. He made a mistake in the time by a year he was in Memphis. To be asked about the most profoundly mysterious subject in the Bible is absurd in the extreme.

I apply the rule given—First John, sixth chapter: "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. Hereby know ye that spirit of God. Every spirit that confesseth that Jesus Christ has come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." In that age, the question was not in regard to Christ's divinity, for this was not doubted, but as to his humanity. Such testimony as "Jimmy's" should not weigh a feather with those who are seeking after the truth. Then, as to what he knows of God or the "creative principle," as he calls him, I pity any one who would attach any importance to such stuff, coming from any one in this or the future state. We must not be driven about by any such teaching, but try every thing by the revelation which God has made of himself. We may not understand this mystery even after ages spent in the better land.

I give one more extract from the *Appeal:*

"Jimmy had been silent but a few minutes before a voice, that seemed to be about a foot in front of Mr. Watson, called 'Father.' 'Who is it?' asked Mr. Watson. 'I am your son Allen. Father, I am happy to have this opportunity of speaking to you.' Mr. Watson, his voice full of emotion, 'My son I am deeply rejoiced to hear from you.' Spirit—'Father, the spirit of your old friend

Mr. Parsons is here and wants to speak to you.' Mr. Watson—'My dear son, tell Brother Parsons I shall rejoice to get a message from him. What does he wish to say?' Spirit—'Father, Mr. Parsons says you must stand firm to the truth; you must not deny it.' Mr. Watson, with great zeal—'Tell Brother Parsons, my dear son, I *will* stand firm for the truth. I will die for it if need be, and esteem it a privilege to do so.' Spirit—'Father, Mr. Parsons says twenty years hence, whether you are in the body or out of it, you will rejoice and be proud that you have been a pioneer in the great truth of Spiritualism. Stand firm for it, father.' Mr. Watson, with increased zeal—'I will never falter. If need be I will die for the truth, my dear son.' Mr. Watson had not a doubt but that he was conversing with the disembodied spirit of his son."

Although this may not be literally as it occurred, yet it is as near correct as such reports usually are. There were several other questions asked: If he knew that his mother and others had promised to show themselves to me? when the voice replied, "Yes, father, I know it very well." "And do you believe they can do it?" "I have no doubt of it, father, and then you will know it is no delusion." He referred to some family matters known only to myself. I asked him who was with him. "My grand-parents," giving their names, "and my sister Bettie."

I make but one more extract:

"The message received by the Legislative member was one of the most noticeable. A voice close to him whispered, 'Robert.' 'Who is it?' asked the member. The name of a friend loved and lost, thirty-six years ago, was given by the voice; emotions and feelings of that long-ago time were reverted to, even the *pet* name by which the spirit in life had been called was given. The member was deeply affected. The most, if not the only skeptics in the circle, were Mr. and Mrs. Meriwether. Unfortunately for their conversion, none of these spirit friends made themselves known to them. The next day a spirit face seance was held at Mr. Baldwin's, on Jefferson street, the same medium, Mrs. Hollis,

being present, and only six permitted to look in. On this occasion, in attendance were Mr. and Mrs. Sam. Watson, Mr. Waddell, John Overton, jr., Colonel Meriwether and wife, and Mrs. Holmes. The medium retired into a closet, and sat herself comfortably in a rocking chair. The closet door was shut. In the door was an aperture, about as large as an ordinary pane of glass. The seekers after spiritual light sat on a sofa in front of the closet, and fixed their eyes on the aperture. The room was in a pleasant and dreamy twilight state. The medium called for music. Unfortunately none of the sex were gifted in that way, except Mr. and Mrs. Watson, who sang good old religious hymns for some twenty minutes before any sights were seen in the aperture. Then they came—shadowy faces, pale and wan, one after another, none recognizing any friend, until an elderly man's face appeared. In an instant Mrs. Watson burst into a flood of tears. She said without a doubt it was her father's face. This face appeared several times, and every time Mrs. Watson was firm in the belief she was looking on her departed father. Then came a delicate female face. Both Mr. and Mrs. Watson at once exclaimed, 'That is Mollie!' Mollie was the first wife of Mr. Watson. This face also was seen several times, and every time both Mr. and Mrs. Watson were positive they were gazing on the face of Mr. Watson's first wife."

In addition to the above, I would say that the first appearance resembles a white cloud. In a few seconds it seems to scatter, and in its stead the face with the features are seen distinctly. Several of these were recognized as relatives of those present. My wife's father appeared several times. The first time he showed himself clearly was when my wife was so affected. The medium remarked, "he says, tell Ellen not to be so agitated. I am as much agitated as she is." No one present, I presume, knew her Christian name but myself.

He appeared at her request again. My wife appeared as life-like as she did while living. Her hair was arranged

just as she wore it. She appeared twice, looking directly at my wife and myself.

After she disappeared, a child was presented at the aperture, apparently held up by some one in the rear. I cannot say whether it was one of ours or not. I did not recognize the features, nor did any one present. They would turn themselves about at the request of any one. We all saw them alike—and "know there was no delusion" about it.

There is some law of which I know nothing, that with assistance afforded by some persons they can materalize themselves so as to be seen by mortal eyes. I have had demonstrations of their presence by my senses for many years. I have long demanded of them to show themselves to me in open daylight, where others can see them with myself. This was my last test, since which I am perfectly satisfied. As my wife had never been anywhere to investigate the subject before, I told her she commenced where I had seen all I had required. She replied that she came to see me graduate, but that she had seen a great deal more than she had anticipated. If I am capable of recognizing a beloved wife, with whom I lived happily over twenty-four years, then I know that I saw her as I have looked upon her thousands of times—her features all distinctly marked, her hair arranged as she always wore it, as natural as life, looking at us intently for some time.

These things are not done in a corner or in the night, but in daylight, and witnessed by our citizens daily. Only to-day I met an old citizen who told me he had seen quite a number of friends whom he recognized as well as he did those he met with on the streets. His wife appeared to him six times, yet strange, passing strange it is there are yet those who, instead of going like honest men to see for

themselves, will cry out "trickery!" or ask, "Can any good thing come out of Nazareth?" "Come and see."

When I can be convinced that my existence is a dream, perhaps then I may become satisfied that this is a delusion too, but till then I shall rejoice that what we have considered invisible appears in sight to mortal eyes, giving us ocular demonstration of our immortality. Away with your "science, falsely so-called," for here is a kind of demonstration that forces conviction upon the mind beyond the possibility of deception.

LAST INVESTIGATIONS.

In the afternoon of January 8th I walked over to Beal street to see some new houses, and met with Mrs. Bayne, who had come to see her daughter safely across the railroad bridge. She told me she was now seeing her friends plainly. I went home with her. After prayers her father came and talked to us for some time. My wife, who visits her frequently, showed herself to her and talked freely with me. I asked her what child that was who appeared at the aperture after she disappeared the last time. She said it was the one which died immediately after Allen. She said if I would go to Mrs. Hollis' meeting that night that she would have Bishop Otey meet me there. She spoke of many other things not necessary to mention.

Another person whose communication has been given was there, and talked for some time freely with me. Her son, a young man nearly grown, sees them sometimes. They have assured me that soon I shall see them face to face, as I see and converse with my mortal friends.

That night I met a number of the citizens of Memphis, and some who were not residents, at Capt. Holmes.' The room was darkened, and a young lady performed on the

piano. A spirit voice accompanied it, singing most delightfully. A spirit child sang, "I want to be an Angel." "Jimmy," as he is familiarly called, spoke in a clear, distinct voice to all separately, expressing his gratification at meeting with us. He then came near each of us, and told who of our friends were there. It would require ten times the space I shall use to give anything like a detailed account of all that occurred.

I shall give only a synopsis of what concerned myself. He said, "Mr. Watson, there are a great many spirits with you. Your Mollie is here, your mother, Susannah Watson, your father, Bishop Otey, Charles B. Parsons, and Mrs. Dixon, the wife of Judge Dixon." I pause here to mention that she said she lived at the corner of Linden and Shelby streets. That in her parlor was a large looking glass, extending down to the floor, and a portrait of her father, Ben. Harding, life-size, hanging in the parlor. I mention these apparently little things "for a purpose," as Dr. Jones would say of the autographs. I had no knowledge whatever that Judge Dixon had ever lived in the corporation. Having never been in his parlor, I knew nothing of the facts she mentioned until I subsequently learned them to have all been correct from the Judge himself.

He went on mentioning names and incidents in such rapid succession that my memory fails. "Your sister-in-law, Lollie, is here." I never saw her, as she was dead some time previous to my marriage. "Your present wife's name is Ellen; her child is here with her sister." Your sister-in-law, Manie, is at home very sick. Your father-in-law, Mr. Anderson, is here. Here was an enumeration of names and relations of persons known to no one there but myself. All this was done in the most familiar, easy

manner, telling us just what they told him, never missing the facts. In one instance he failed to understand the name, but corrected it immediately. "Your friend, Q. C. Atkinson, is here, and is with you a great deal. Mrs. Houston and Nat. Ragland are here, etc."

After an hour or more had been thus spent, he gave way to others. One of the friends of each person spoke to them, not so loud, but distinctly. Bishop Otey was the one who spoke to me. He said: "Mr. Watson, you have done right. You should not have remained where you were not at liberty to express your sentiments freely. Every pulpit in the land will proclaim this truth, and every household will enjoy the blessed privilege of communing with loved ones. You will live to preach this glorious truth from the pulpit to the people." He referred to our investigations here in 1855; said what he believed then, now he knew to be truth. He spoke very approvingly of CLOCK STRUCK TWO, and said I must get out another edition of CLOCK STRUCK ONE. As soon as you can, go on with your work, and I will be your guide and counselor."

I cannot, for the life of me, see how any one can witness what we have with Mrs. Hollis, and doubt the truth that their friends departed are there. If the senses are capable of demonstrating anything, then it seems to me that this is of that character. There were scores of facts known only to the persons to whom reference was made. If persons will shut their eyes, close their ears, and stultify themselves, then I presume they will have to wait until they realize the truth of these things in the spirit world. To such I have nothing more to say than that I am heartily sorry that there are such glorious privileges conferred upon others which all might realize if they would

only use the means necessary to the enjoyment of what I believe to be one of the most distinguished privileges ever conferred upon mankind.

SPIRITS AMONG THE CATHOLICS.

My old friend, Mr. Eugene Mageveny, has sent me the New York *Freeman's Journal and Catholic Register*, in which there are nearly four columns devoted to some remarkable spirit manifestations reported by the "Very Rev. Father Manogue, V. G., at Virginia City, Nevada, to his Bishop, the Right. Rev. Eugene O'Connell." The Virginia City *Enterprise* says:

"We are about to relate a series of events which have recently happened in this city, so marvellous in character that the most credulous might well withhold their belief, were not every circumstance substantiated by unimpeachable witnesses."

Then follows the names of six Catholic priests, with several others, bearing testimony to the facts. The editor says:

"As appears by the reports we give in another column, the disposition of all the reverend gentlemen, following the rule of ecclesiastical prudence, has been to discourage belief in the phenomena—treating them as effects of imagination or of hallucination. It is very clear, however, that the manifestations come from a power not thus to be disposed of. There is not any reason to question the veracity or sincerity of the witnesses. If it were a question of evidence in regard to a murder, in place of a spirit manifestation, the testimony in this case would be amply sufficient to justify a jury in hanging a man for murder. We accept the testimony as good evidence."

We copy this for its manly independence. Coming as it does from Catholic priests, it must and will have an influence, as they have been perhaps more opposed to these things than any other class of people. This case was a

father appearing to his daughter for several days in succession. After describing the person, it is related that "the voice was audible to every person in the dining room. Every one present attests that at the assurance that the spirit was her father she became perfectly calm and self-possessed, and continued so during all subsequent occurrences." Similar things have been occurring in Memphis for many years, but those who have witnessed them have not had the courage of these Catholic priests.

I read to-day in a lecture delivered by a Methodist preacher recently, that "the convention of Catholic clergy that assembled in Baltimore, Maryland, some three or four years ago, estimated the number of spiritualists in America at eleven millions, and stated that the Catholic Church had more to fear from the spiritualists than from all the Protestant churches in America. Since that time the number has largely increased." I make no comment on the above extract.

CLAIRVOYANCE OR DISCERNING OF SPIRITS.

This phenomena occurred at my house with the servant girl before I ever went anywhere to investigate it. She would see and talk to those present, and tell us what they said in answer to our questions. It was the most difficult thing for me to believe of any phase of the subject. We had the same kind of manifestations in 1855, through Miss Fisher. Bishop Otey talked to me about it. He said he never expected to live to see it as we had witnessed, of talking to his daughters so freely as he had done.

What is this faculty or gift? It is that power which some possess of seeing with their spirit eyes, or, as St. Paul, enumerating spiritual gifts, speaks of "the discerning of spirits." These are more numerous than has been sup-

posed. They well know that they would be the subject of ridicule by those who know nothing of it if it were known. This gift has been, I think, enjoyed by mankind in all ages, which explains many things mentioned in history that seemed to be miraculous.

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